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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُوْدِ وَالْكَرَمِ وَاٰلِهِ وَبَارِكْ وَسَلِّمْ

Bahaar E Shari'at

(Roman Urdu)

VOLUME-06 : HAJJ VA 'UMRAH KE
MASAIL KA BAYAN

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Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaaraka mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaaraka fazeelat-e-'ilm-e-deen mein marvi haiñ, banda-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqa ziyada paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnat va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman-urdu zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Muhammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-batta deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-Shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hausla diya chunke iraada Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Ziya-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihi-ta'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (7-hisse) roman-urdu mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjoh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi reh gayi ho to ittila' farmayein taake iski islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a Go Banda-e-'Aasi. Faqeer-e-Qadri Gadha-e-Nizaami Badruddin Ahmed Khan Razvi Misbahi, Qazi-e-Shaher Mangalore, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman-urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghaira to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde. **WhatsApp Number: +91-7619496787**

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

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- Volume 02: Tahaarat (Paaki)**
- Volume 03: Namaaz**
- Volume 04: Namaaz, Maut Aur Janaaza**
- Volume 05: Zakaat Aur Rozah**
- Volume 06: Hajj**
- Volume 07: Nikaah, Hurmat-e-Musaaharat**
- Volume 08: Talaaq, Eela, Zihaar, Iddat**
- Volume 09: Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr**
- Volume 10: Pada Hua Maal, Gumshuda, Karobaari-Shirkat, Waqf**
- Volume 11: Khareed-o-Farokht (Purchase & Sales)**
- Volume 12: Kafaalat, Qaza, Wakaalat, Shahaadat Aur Iftaa**
- Volume 13: Daa'wa, Iqraar Aur Sulah**
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Chapter:- 01

Hajj Ka Bayaan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ط

Hajj Ka Bayaan

Allah (عزوجل) Irshaad Farmata Hai:-

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ (٩٦) فِيهِ أَيْتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

[Surah-Aale-Imran (3), Aayat-96-97]

Tarjama:- “Beshak pehla ghar jo logoñ ke liye banaaya gaya woh hai jo makkah mein hai, barkat wala aur hidaayat tamaam jahaan ke liye, us mein khuli hui nishaaniyaan hain, Maqaam-e-Ibraheem aur jo shakhs isme daakhil ho ba-aman hai aur Allah (عزوجل) ke liye logoñ par Baitullah ka hajj hai, jo shakhs ba-e'tibaar raasta ke iski taaqat rakhe aur jo kufr kare to Allah (عزوجل) saare jahaan se be-niyaaz hai.”

Aur Farmata Hai:-

{وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ}

[Surah-Al-Baqarah (2), Aayat-196]

Tarjama:- “Hajj va ‘Umrah ko Allah (عزوجل) ke liye poora karo.”

Hadees-01:- Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se marvi, Rasoolullah (ﷺ) ne Khutbah padha aur farmaya: “Aye logo! Tum par Hajj Farz kiya gaya lihaaza Hajj karo.” Ek shakhs ne ‘arz ki: kya har saal Ya Rasoolallah (ﷺ), Huzoor (ﷺ) ne sukoot farmaya (ya’ni khamosh rahe). Unhon ne 3 baar yeh kalima kaha. Irshaad farmaya: Agar main hain keh deta to tum par waajib ho jaata aur tumse na ho sakta, phir farmaya: Jab tak main kisi baat ko bayaan na karun tum mujh se suwaal na karo,

agle log kasrat-e-suwaal (suwaal ki ziyadati) aur phir Ambiya ki mukhaalifat se halaak huye, lihaaza jab main kisi baat ka hukm duñ to jahañ tak ho sake use karo aur jab main kisi baat se mana' karuñ to use chhod do.

Hadees-02:- Saheehain mein inhiñ se marvi, **Huzoor-e-Aqdas** (ﷺ) se 'arz ki gayi: kaun 'amal afzal hai?. Farmaya: "Allah (عزوجل) va Rasool (ﷺ) par Imaan. 'Arz ki gayi phir kya?. Farmaya: Allah (عزوجل) ki raah mein Jihaad. 'Arz ki gayi phir kya?. Farmaya: Hajj-e-Mabroor."

Hadees-03:- Bukhaari va Muslim va Tirmizi va Nasaa'i va Ibn-e-Maajah inhiñ se raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Jisne Hajj kiya aur rafas (fuhsh kalaam) na kiya aur fisq na kiya to gunaahon se paak ho kar aisa lauta jaise us din ke maa ke pet se paida huwa."

Hadees-04:- Bukhaari va Muslim va Tirmizi va Nasaa'i va Ibn-e-Maajah inhiñ se raavi, "Umrah se 'Umrah tak un gunaahon ka kaffara hai jo darmiyaan mein huye aur Hajj-e-Mabroor ka sawaab Jannat hi hai."

Hadees-05:- Muslim va Ibn-e-Khuzaimah waghairahuma 'Amr Bin 'Aas (رضي الله تعالى عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Hajj un gunaahon ko dafa' kar deta hai jo peshtar (pehle) huye haiñ."

Hadees-06-07:- Ibn-e-Maajah Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Hajj kamzoron ke liye jihaad hai." Aur Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Ibn-e-Maajah ne riwaayat ki, ke maine 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) 'Auraton par jihaad hai?. Farmaya: "Haañ unke zimme woh jihaad hai jis mein ladna nahiñ Hajj va 'Umrah." Aur Saheehain mein inhiñ se marvi, ke farmaya: "Tumhara jihaad Hajj hai."

Hadees-08:- Tirmizi va Ibn-e-Khuzaimah va Ibn-e-Hibbaan 'Abdullah Bin Mas'ood (رضي الله تعالى عنه) se raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Hajj va 'Umrah mohtaaji aur gunaahon ko aise door karte haiñ, jaise bhatti lohe aur chaandi aur sone ke mail ko door karti hai aur Hajj-e-Mabroor ka sawaab jannat hi hai."

Hadees-09:- Bukhaari va Muslim va Abu Dawood va Nasaa'i va Ibn-e-Maajah waghairahum Ibn-e-'Abbaas رضي الله تعالى عنهما se raavi, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Ramazaan mein 'Umrah mere saath Hajj ki baraabar hai."

Hadees-10:- Bazaar ne Abu Moosa (رضي الله تعالى عنه) se riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Haaji apne ghar walaan mein se 400 ki Shafaa'at karega aur gunaahton se aisa nikal jayega, jaise us din ke maa ke pet se paida huwa."

Hadees-11-12:- Baihaqi Abu Hurairah (رضي الله تعالى عنه) se raavi, ke maine **Abul-Qasim** (رضي الله تعالى عنه) ko farmate suna: "Jo khaana-e-ka'bah ke qasd (iraade) se aaya aur oont par sawaar huwa to oont jo qadam uthaata aur rakhta hai, **Allah-Ta'ala** iske badle uske liye neki likhta hai aur khataa ko mitaata hai aur darja buland farmata hai, yahaan tak ke jab Ka'ba-e-Mu'azzamah ke paas pahuncha aur Tawaaf kiya aur Safa va Marwah ke darmiyaan Sa'ee ki phir sar mundaaya ya baal katarwaaye to gunaahton se aisa nikal gaya, jaise us din ke maa ke pet se paida huwa." Aur isi ke misl 'Abdullah Bin 'Umar رضي الله تعالى عنهما se marvi.

Hadees-13:- Ibn-e-Khuzaimah va Haakim Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat karte hain, ke **Rasoolullah** (ﷺ) farmate hain: "Jo Makkah se paidal Hajj ko jaye yahaan tak ke Makkah wapas aaye uske liye har qadam par 700 nekiyaan Haram-Shareef ki nekiyon ke misl likhi jayengi. Kaha gaya: Haram ki nekiyon ki kya miqdaar hai?. Farmaya: har neki laakh neki hai." To is hisaab se har qadam par 7 crore nekiyaan huyin **وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ** (عزوجل) **Allah** bade fazl wala hai).

Hadees-14 se 16:- Bazaar ne Jaabir (رضي الله تعالى عنه) se riwaayat ki, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Hajj va 'Umrah karne waale **Allah** (عزوجل) ke wafd hain, **Allah** (عزوجل) ne unhein bulaaya, yeh haazir huye, unhon ne **Allah** (عزوجل) se suwaal kiya, usne inhein diya." Isi ke misl Ibn-e-'Umar va Abu Hurairah (رضي الله تعالى عنهما) se marvi.

Hadees-17:- Bazaar va Tabraani Abu Hurairah (رضي الله تعالى عنه) se raavi, ke **Huzoor** (ﷺ) ne farmaya: "Haaji ki maghfirat ho jaati hai aur Haaji jiske liye istighfaar kare uske liye bhi."

Hadees-18:- Asbahaani Ibn-e-'Abbaas رضی اللہ تعالیٰ عنہما se raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Hajj-e-Farz jald ada karo ke kya ma'loom kya pesh aaye." Aur Abu Dawood va Daarmi ki riwaayat mein yuñ hai: "Jiska Hajj ka irada ho to jaldi kare."

Hadees-19:- Tabraani Ausat mein Abu Zar (رضی اللہ تعالیٰ عنہ) se raavi, ke **Nabi** (ﷺ) ne farmaya: ke Dawood عليه السلام ne 'arz ki: Aye **Allah** (عزوجل)! Jab tere bande tere ghar ki ziyaarat ko aayein to unhein tu kya 'ataa farmaayega?. Farmaya: "Har zaair ka us par haq hai jiski ziyaarat ko jaye, unka mujh par yeh haq hai ke dunya mein unhein 'aafiyat dunga aur jab mujh se milenge to unki maghfirat farma dunga."

Hadees-20:- Tabraani Kabeer mein aur Bazzaar Ibn-e-'Umar رضی اللہ تعالیٰ عنہما se raavi, kehte haiñ main Masjid-e-Mina mein **Nabi** (ﷺ) ki khidmat mein haazir tha. Ek Ansaari aur ek Saqfi ne **Huzoor** (ﷺ) ki khidmat mein haazir ho kar salaam 'arz kiya, phir kaha: **Ya Rasoolallah!** (صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ) Ham kuch poochne ke liye **Huzoor** (ﷺ) ki khidmat mein haazir huye haiñ?. Irshaad farmaya: "Agar tum chaaho to main bataadun ke kya poochne haazir huye ho aur agar chaaho to main kuch na kahoon, tumhein suwal karo." 'Arz ki: **Ya Rasoolallah!** (صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ) Hamein bata dijiye. Irshaad farmaya: Tu is liye haazir huwa hai ke ghar se nikal kar Bait-ul-Haraam ke qasd (irade) se jaane ko daryaaft kare aur yeh ke usme tere liye kya sawaab hai aur Tawaaf ke baa'd 2-raka'tein padhne ko aur yeh ke usme tere liye kya sawaab hai aur Safa va Marwah ke darmiyaan Sa'ee ko aur yeh ke usme tere liye kya sawaab hai aur 'Arafah ki shaam ke Wuqoof ko aur tere liye usme kya sawaab hai aur Jimaar ki Rami ko aur usme tere liye kya sawaab hai aur qurbaani karne ko aur usme tere liye kya sawaab hai aur uske saath Tawaaf-e-Ifadah (isko tawaaf-e-ziyaarat bhi kehte haiñ) ko."

Us shakhs ne 'arz ki: Qasam hai! us zaat ki jisne **Huzoor** (ﷺ) ko haq ke saath bheja, is liye haazir huwa tha ke in baaton ko **Huzoor** (ﷺ) se daryaaft karun. Irshaad farmaya: "Jab tu Bait-ul-Haraam ke qasd se ghar se niklega to oont ke har qadam rakhne aur har qadam uthane par tere liye hasana (neki) likha jayega aur teri khataa mita di jayegi aur Tawaaf ke baa'd ki

2-raka'teĩ aisi haiñ jaise aulaad-e-isma'eel meĩñ koi ghulaam ho, uske aazaad karne ka sawaab aur Safa va Marwah ke darmiyaan Sa'ee 70 ghulaam aazaad karne ke misl hai.

Aur 'Arafah ke din Wuqoof karne ka haal yeh hai ke **Allah** (عزوجل) aasmaan-e-dunya ki taraf khaas tajalli farmata hai aur tumhaare saath Malaaiakah par mubaahaat (fakhr) farmata hai. Irshaad farmata hai: "Mere bande door-door se paraaganda sar (ya'ni bikhre huye baaloñ ke saath) meri rahmat ke ummeed-waar ho kar haazir huye, agar tumhaare gunaah rete (sand) ki ginti aur baarish ke qatroñ aur samundar ke jhaag baraabar hoñ to maiñ sabko baksh dunga, mere Bando! wapas jao tumhaari maghfirat ho gayi aur uski jiski tum Shafaa'at karo.

Aur Jamroñ par Rami karne meĩñ har kankari par ek aisa kabeera (gunaaah) mita diya jayega jo halaak karne wala hai aur qurbaani karna tere Rab ke huzoor tere liye zakheera hai aur sar mundaane meĩñ har baal ke badle meĩñ hasana (neki) likha jayega aur ek gunaah mitaaya jayega, iske baa'd khaana-e-ka'bah ke Tawaaf ka yeh haal hai ke tu Tawaaf kar raha hai aur tere liye kuch gunaah nahiñ ek farishta aayega aur tere shaanoñ ke darmiyaan haath rakh kar kahega ke: zamaana-e-'aainda (aane waale zamaane) meĩñ 'amal kar aur zamaana-e-guzashta (guzre huye zamaane) meĩñ jo kuch tha mu'aaf kar diya gaya.

Hadees-21:- Abu Ya'la Abu Hurairah (رضي الله عنه) se riwaayat karte haiñ ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Hajj ke liye nikla aur mar gaya, qayamat tak uske liye Hajj karne waale ka sawaab likha jayega aur jo 'Umrah ke liye nikla aur mar gaya, uske liye qayamat tak 'Umrah karne waale ka sawaab likha jayega aur jo jihaad meĩñ gaya aur mar gaya uske liye qayamat tak Ghaazi ka sawaab likha jayega.

Hadees-22:- Tabraani va Abu Ya'la va Daar-e-Qutni va Baihaqi Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Jo is raah meĩñ Hajj ya 'Umrah ke liye nikla aur mar gaya uski peshi nahiñ hogi, na hisaab hoga aur us se kaha jayega tu jannat meĩñ daakhil hoja."

Hadees-23:- Tabraani Jaabir (رضي الله عنه) se raavi, **Nabi** (ﷺ) ne farmaya: “Yeh ghar Islaam ke sutoonoñ mein se ek sutoon hai, phir jisne Hajj kiya ya ‘Umrah woh **Allah** (عز وجل) ke zamaan (hifz-o-amaan) mein hai agar mar jayega to **Allah-Ta’ala** use jannat mein daakhil farmayega aur ghar ko wapas karde to ajr-o-ghaneemat ke saath wapas karega.”

Hadees-24-25:- Daarmi Abi Umaamah (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jise Hajj karne se na haajat-e-zaahira (na zaahiri haajat) maane’ (rukaawat) huyi, na baadshah-e-zaalim, na koi aisa marz jo (hajj ke liye) rok de, phir baghair Hajj kiye mar gaya to chahe Yahoodi ho kar mare ya Nasraani ho kar.” Isi ki misl Tirmizi ne ‘Ali (رضي الله عنه) se riwaayat ki.

Hadees-26:- Tirmizi va Ibn-e-Maajah Ibn-e-‘Umar رضي الله تعالى عنهما se raavi, ek shakhs ne ‘arz ki, kya cheez Hajj ko waajib karti hai?. Farmaya: “Tosha aur Sawaari.”

Hadees-27:- Sharah-e-Sunnat mein inhiñ se marvi, kisi ne ‘arz ki: **Ya Rasoolallah!** (ﷺ) Haaji ko kaisa hona chahiye?. Farmaya: Paraaganda sar, maila-kuchaila. Doosre ne ‘arz ki: **Ya Rasoolallah!** (ﷺ) Hajj ka kaunsa ‘amal afzal hai?. Farmaya: “Buland aawaaz se Labbaik kehna aur Qurbaani karna.” Kisi aur ne ‘arz ki: Sabeel kya hai?. Farmaya: “Tosha aur Sawaari.”

Hadees-28:- Abu Dawood va Ibn-e-Maajah Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se raavi, ke maine **Rasoolullah** (ﷺ) ko farmate suna: “Jo Masjid-e-Aqsa se Masjid-e-Haraam tak Hajj ya ‘Umrah ka Ehraam baandh kar aaya, uske agle aur pichhle gunaah sab bakhsh diye jayenge ya uske liye jannat waajib hogi.”

Masaail-e-Fiqhiyyah:-

Hajj naam hai Ehraam baandh kar 9`wiñ Zil-Hijjah ko 'Arafaat mein thaherne aur Ka'ba-e-Mu'azzamah ke Tawaaf ka aur iske liye ek khaas waqt muqarrar hai ke usme yeh af'aal (kaam) kiye jayein to Hajj hai. 9 Hijri mein farz huwa, iski farziyat Qat'ee hai, jo iski farziyat ka inkaar kare kaafir hai magar 'umr bhar mein sirf ek baar farz hai. [**Aalamgiri, Durr-e-Mukhtaar**]

Mas'alah-01:- Dikhaawe ke liye Hajj karna aur maal-e-haraam se Hajj ko jaana haraam hai. Hajj ko jaane ke liye jis se ijaazat lena waajib hai baghair uski ijaazat ke jaana makrooh hai maslan: maa-baap agar uski khidmat ke mohtaaj hon aur maa-baap na hon to dada, daadi ka bhi yahi hukm hai. Yeh Hajj-e-Farz ka hukm hai aur Nafl ho to mutlaqan waalidain ki itaa'at (farmaan-bardaar) kare. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-02:- Ladka khoob-soorat Amrad ho to jab tak daadhi na nikle, baap use jaane se mana' kar sakta hai. [**Durr-e-Mukhtaar**]

Mas'alah-03:- Jab Hajj ke liye jaane par qadir ho Hajj fauran farz ho gaya ya'ni usi saal mein aur ab taakheer gunaah hai aur chand saal tak na kiya to faasiq hai aur uski gawaahi mardood magar jab karega ada hi hai qaza nahiñ. [**Durr-e-Mukhtaar**]

Mas'alah-04:- Maal maujood tha aur Hajj na kiya phir woh maal talaf (zaaye') ho gaya, to qarz le kar jaye agarche jaanta ho ke yeh qarz ada na hoga magar niyyat yeh ho ke Allah-Ta'ala qudrat dega to ada kar dunga. Phir agar ada na ho saka aur niyyat ada ki thi to ummeed hai ke Maula (عزوجل) us par muwaakhaza (pakad) na farmaaye. [**Durr-e-Mukhtaar**]

Mas'alah-05:- Hajj ka waqt shawwaal se 10`wiñ Zil-Hijjah tak (ya'ni 2 mahine aur 10 din tak) hai ke is se peshtar (pehle) Hajj ke af'aal nahiñ ho sakte, siwa Ehraam ke, ke Ehraam is se pehle bhi ho sakta hai agarche makrooh hai. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Hajj Waajib Hone Ke Sharaa'it

Mas'alah-06:- Hajj Waajib Hone Ki 8 Shartein Haiñ, Jab Tak Woh Sab Na Paayi Jayein Hajj Farz Nahiñ:

[1].Islaam:-

Lihaaza agar musalman hone se peshtar istitaa'at (maali haisiyat) thi phir faqeer ho gaya aur Islaam laya, to zamaana-e-kufr ki istitaa'at ki bina par Islaam laane ke baa'd Hajj farz na hoga, ke jab istitaa'at thi iska ahl (mustahiq) na tha aur ab ke ahl huwa istitaa'at nahiñ. Aur musalmaan ko agar istitaa'at thi aur Hajj na kiya tha, ab faqeer ho gaya, to ab bhi farz hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-07:- Hajj karne ke baa'd معاذ الله Murtad ho gaya phir Islaam laya, to agar istitaa'at ho to phir Hajj karna farz hai, ke Murtad hone se Hajj waghaira sab Aa'maal baatil (bekaar) ho gaye. [**Aalamgiri**] Yunhi agar Asnaa-e-Hajj (hajj ke dauraan) mein Murtad ho gaya to Ehraam baatil ho gaya aur agar Kaafir ne Ehraam baandha tha, phir Islaam laya to agar phir se Ehraam baandha aur Hajj kiya to hoga warna nahiñ.

(Note:- Murtad woh shakhs hai ke islaam ke baa'd kisi aise amr (kaam) ka inkaar kare, jo zarooriyaat-e-deen se ho ya'ni zubaan se kalima-e-kufr bake jis mein taaweel-e-saheeh (saheeh mafhoom nikalne) ki gunjaais na ho. Yunhi baa'z af'aal (kaam) bhi aise haiñ jinse kafir ho jaata hai maslan but (moorti) ko sajda karna, mus'haf-shareef (qur'aan-e-paak) ko najaasat ki jagah phenk dena. Tafseeli ma'lumaat ke liye Bahaar-e-Shari'at hissa-9, Murtad ka bayaan ka mutaala farmayein).

[2].Daar-ul-Harb:- Mein ho to yeh bhi zaroori hai ke jaanta ho ke Islaam ke faraaiz mein Hajj hai.

Lihaaza jis waqt istitaa'at thi yeh mas'alah ma'loom na tha aur jab ma'loom huwa us waqt istitaa'at na ho to farz na huwa aur jaanne ka zariya yeh hai ke 2 mardoñ ya 1 mard aur 2 'auratoñ ne jinka faasiq hona zaahir na ho,

use khabar deñ aur 1 'aadil ne khabar di, jab bhi waajib ho gaya aur Daar-ul-Islaam mein hai to agarche Hajj farz hona ma'loom na ho farz ho jayega ke Daar-ul-Islaam mein faraaiz ka 'ilm na hona 'uzr nahiñ. [**'Aalamgiri**]

[3].Buloogh (Baaligh Hona):-

Na-baaligh ne Hajj kiya ya'ni apne aap jabke samajh-waal (samajhdaar) ho ya uske Wali ne iski taraf se Ehraam baandha ho jabke na-samajh ho, bahar-haal woh Hajj-e-Nafl huwa, **Hajjatul-Islaam Ya'ni Hajj-e-Farz** ke qaaim maqaam nahiñ ho sakta.

Mas'alah-08:- Na-baaligh ne Hajj ka Ehraam baandha aur Wuqoof-e-'Arafah ('Arafah mein thaherne) se peshtar (pehle) baaligh ho gaya to agar usi pehle Ehraam par reh gaya Hajj-e-Nafl huwa Hajjatul-Islaam na huwa aur agar sire (naye) se Ehraam baandh kar Wuqoof-e-'Arafah kiya to Hajjatul-Islaam huwa. [**'Aalamgiri**]

[4]. 'Aaqil Hona:- Majnoon par farz nahiñ.

Mas'alah-09:- Majnoon (paagal) tha aur Wuqoof-e-'Arafah ('Arafah mein thaherna) se pehle junoon (paagal-pan) jaata raha aur naya Ehraam baandh kar Hajj kiya to yeh Hajj Hajjatul-Islaam ho gaya warna nahiñ. Bohra (ya'ni bahut ziyada bewaqoof) bhi Majnoon ke hukm mein hai. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-10:- Hajj karne ke baa'd Majnoon huwa phir accha huwa to is junoon ka Hajj par koi asar nahiñ ya'ni ab use dubaara Hajj karne ki zaroorat nahiñ, agar Ehraam ke waqt accha tha phir Majnoon ho gaya aur usi haalat mein af'aal ada kiye phir barsoñ ke baa'd hosh mein aaya to Hajj-e-Farz ada ho gaya. [**Mansak**]

[5].Aazaad Hona:-

Baandi ghulaam par Hajj farz nahiñ agarche mudabbir ya mukaatab ya umm-e-walad hoñ. Agarche unke maalik ne Hajj karne ki ijaazat de di ho agarche woh Makkah hi mein hoñ.

(Note:- Mudabbir: ya'ni woh ghulaam jiski nisbat maula ne kaha ke tu mere marne ke baa'd aazaad hai.

Mukaatab: ya'ni woh ghulaam jiska aqa maal ki ek miqdaar muqarrar karke yeh keh de ke itna ada karde to aazaad hai aur ghulaam use qubool bhi karle.

Umm-e-Walad: ya'ni woh laundi jiske bacha paida hua aur maula ne iqraar kiya ke yeh mera baccha hai.

Tafseeli ma'lumaat ke liye dekhein: Bahaar-e-Shari'at hissa-9, mudabbir, mukaatab aur umm-e-walad ka bayaan).

Mas'alah-11: Ghulaam ne apne maula ke saath Hajj kiya to yeh Hajj-e-Nafil huwa Hajjatul-Islaam na huwa. Aazaad hone ke baa'd agar sharaa'it paaye jayein to phir karna hoga aur agar maula ke saath Hajj ko jaata tha, raaste mein usne aazaad kar diya to agar Ehraam se pehle aazaad huwa, ab Ehraam baandh kar Hajj kiya to Hajjatul-Islaam ada ho gaya aur Ehraam baandhne ke baa'd aazaad huwa to Hajjatul-Islaam na hoga, agarche naya Ehraam baandh kar Hajj kiya ho. [**Aalamgiri**]

[6].Tandurust Ho:-

Ke Hajj ko ja sake, aa'zaa salaamat hon, ankhiyaara (aankh wala) ho, apaahij aur faalij waale aur jiske paauñ kate hon aur boodhe par ke sawaari par khud na baith sakta ho Hajj farz nahiñ. Yunhi andhe par bhi waajib nahiñ agarche haath pakad kar le chalne wala use mile. In sab par yeh bhi waajib nahiñ ke kisi ko bhej kar apni taraf se Hajj kara deñ ya wasiyyat kar jayein aur agar takleef utha kar Hajj kar liya to saheeh ho gaya aur Hajjatul-Islaam ada huwa ya'ni iske baa'd agar aa'zaa durust ho gaye to ab dubaara Hajj farz na hoga wahi pehla Hajj kaafi hai. [**Aalamgiri, waghaira**]

Mas'alah-12:- Agar pehle tandurust tha aur deegar sharaa'it bhi paaye jaate the aur Hajj na kiya phir apaahij waghaira ho gaya ke Hajj nahiñ kar sakta to is par woh Hajj-e-Farz baaqi hai. Khud na kar sake to Hajj-e-Badal karaaye. [**Aalamgiri, waghaira**]

[7].Safar-e-Kharch Ka Maalik Ho Aur Sawari Par Qadir Ho:-

Khwaah sawaari uski milk ho ya uske paas itna maal ho ke kiraaye par le sake.

Mas'alah-13:- Kisi ne Hajj ke liye usko itna maal mubaah kar diya ke Hajj karle to Hajj farz na huwa ke Ibaahat (ya'ni kisi ke liye koi cheez/maal is tarah jaaiz karna ke woh doosre ko na de sake) se milk nahiñ hoti aur farz hone ke liye milk darkaar (zaroori) hai, khwaah mubaah karne waale ka is par ehsaan ho jaise: ghair log ya na ho jaise: maa, baap, aulaad. Yunhi agar Aariyatan sawaari mil jayegi jab bhi farz nahiñ. [**'Aalamgiri, waghaira**]

(Note:- 'Aariyatan ya'ni 'aarzi taur par di hui cheez).

Mas'alah-14:- Kisi ne Hajj ke liye maal hibah (tohfa/gift) kiya to qubool karna is par waajib nahiñ. Dene wala ajnabi ho ya maa, baap, aulaad waghaira magar qubool kar lega to Hajj waajib ho jayega. [**'Aalamgiri, waghaira**]

Mas'alah-15:- Safar-e-kharch aur sawaari par qadir hone ke yeh maa'na haiñ ke yeh cheezeiñ uski haajat se faazil (zaaid) hoñ ya'ni makaan va libaas va khaadim aur sawaari ka jaanwar aur peshe ke auzaar (tools) aur khaana-daari (ghar chalaane) ke saamaan aur dain (qarz) se itna zaaid ho ke sawaari par makkah-e-mu'azzamah jaye aur wahañ se sawaari par wapas aaye aur jaane se waapsi tak 'iyaal ka nafqah (ghar waloñ ka kharcha) aur makaan ki marammat ke liye kaafi maal chhod jaaye aur jaane aane meiñ apne nafqah aur ghar ahl-o-'iyaal ke nafqah meiñ qadr-e-mutawassit (darimiyaani miqdaar) ka e'tibaar hai na kami ho na israaf. 'Iyaal se muraad woh log haiñ jinka nafqah us par waajib hai, yeh zaroori nahiñ ke aane ke baa'd bhi wahañ aur yahañ ke kharch ke baa'd kuch baaqi bache. [**Durr-e-Mukhtaar, 'Aalamgiri**]

Mas'alah-16:- Sawaari se muraad is qism ki sawaari hai jo 'urfan aur 'aadatan us shakhs ke haal ke muwaafiq ho, maslan: agar mutamawwil (maal-daar) aaraam pasand ho to uske liye shaqdaf darkaar hoga. Yunhi tosha meiñ uske munaasib ghizaayeñ (khaane-peene ki cheezeiñ) chahiye, ma'mooli khaana muyassar aana farz hone ke liye kaafi nahiñ, jabke woh acchi ghizaa ka 'aadi hai. [**Mansak**]

(Note:- Shaqdaf ya'ni 2 chaar-paayeñ jo oont ke donoñ taraf latakte haiñ, har ek meiñ ek shakhs baithta hai).

Mas'alah-17:- Jo log Hajj ko jaate haiñ, woh dost ahbaab ke liye tohfa laya karte haiñ yeh zarooriyaat mein nahiñ ya'ni agar kisi ke paas itna maal hai ke jo zarooriyaat bataaye gaye unke liye aur aane jaane ke akhraajaat (kharche) ke liye kaafi hai magar kuch bachega nahiñ ke ahbaab waghaira ke liye tohfa laye jab bhi Hajj farz hai, iski wajah se Hajj na karna haraam hai. [Raddul-Muhtaar]

Mas'alah-18:- Jiski basar-auqaat tijaarat par hai aur itni haisiyat ho gayi ke usme se apne jaane-aane ka kharch aur waapsi tak baal-bacchoñ ki khuraak nikaal le to itna baaqi rahega, jis se apni tijaarat ba-qadr apni guzar ke kar sake to Hajj farz hai warna nahiñ. Aur agar woh kaasht-kaar hai to in sab akhraajaat ke baa'd itna bache ke kheti ke saamaan hal bail waghaira ke liye kaafi ho to Hajj farz hai. Aur pesha waloñ ke liye unke pesha ke saamaan ke laaiq bachna zaroori hai. ['Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-19:- Sawaari mein yeh bhi shart hai ke khaas uske liye ho agar 2 shakhsoñ mein mushtarak hai ke baari-baari donoñ thodi-thodi door sawaar hote haiñ to yeh sawaari par qudrat nahiñ aur Hajj farz nahiñ. Yunhi agar itni qudrat hai ke ek manzil ke liye maslan kiraaye par jaanwar le phir ek manzil paidal chale wa-'alaa haazal qiyaas (ya'ni isi tarah ek manzil paidal aur ek manzil sawaari par safar kar ke makkah-e-mu'azzamah pahunch sakta hai) to yeh sawaari par qudrat nahiñ. ['Aalamgiri]

Aaj-kal jo Shaqdaq aur Shabri ka riwaaj hai ke ek shakhs ek taraf sawaar hota hai aur doosra doosri taraf agar yuñ 2 shakhsoñ mein mushtarak ho to Hajj farz hoga ke sawaari par qudrat paayi gayi aur paidal chalna na pada. [Mansak]

Mas'alah-20:- Makkah-e-Mu'azzamah ya Makkah-e-Mu'azzamah se teen din se kam ki raah waloñ ke liye sawaari shart nahiñ, agar paidal chal sakte hoñ to unpar Hajj farz hai agarche sawaari par qaadir na hoñ aur agar paidal na chal sakeiñ to unke liye bhi sawaari par qudrat shart hai. ['Aalamgiri, Raddul-Muhtaar]

Mas'alah-21:- Meeqaat se baahar ka rehne wala jab Meeqaat tak pahunch jaye aur paidal chal sakta ho to sawaari uske liye shart nahiñ, lihaaza agar faqeer ho jab bhi use Hajj-e-Farz ki niyyat karni chahiye, Nafl ki niyyat

karega to us par dubaara Hajj karna farz hoga aur mutlaq Hajj ki niyyat ki ya'ni farz ya nafl kuch mu'ayyan (muta'ayyan/fix) na kiya to farz ada ho gaya. [Mansak, Raddul-Muhtaar]

Mas'alah-22:- Iski zaroorat nahiñ ke mahmil waghaira aaraam ki sawaariyoñ ka kiraaya iske paas ho, balke agar kajaawe par baithne ka kiraaya paas hai to Hajj farz hai, haañ agar kajaawe par baith na sakta ho to mahmil waghaira ke kiraaya se qudrat saabit hogi. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-23:- Makkah aur Makkah se qareeb waloñ ko sawaari ki zaroorat ho to khachchar ya gadhe ke kiraaye par qaadir hone se bhi sawaari par qudrat ho jayegi agar us par sawaar ho sakeiñ ba-khilaaf door waloñ ke, ke unke liye oont ka kiraaya zaroori hai ke door waloñ ke liye khachchar waghaira sawaar hone aur saamaan laadhne ke liye kaafi nahiñ aur yeh farq har jagah malhooz rehna chahiye. [Raddul-Muhtaar]

Mas'alah-25:- Paidal ki taaqat ho to paidal Hajj karna afzal hai. Hadees mein hai: "Jo paidal Hajj kare, uske liye har qadam par 700 nekiyaañ haiñ." [Raddul-Muhtaar]

Mas'alah-25:- Faqeer ne paidal Hajj kiya phir maaldaar ho gaya to us par doosra Hajj farz nahiñ. [Aalamgiri]

Mas'alah-26:- Itna maal hai ke us se Hajj kar sakta hai magar us maal se nikaah karna chahta hai to nikaah na kare balke Hajj kare, ke Hajj farz hai ya'ni jabke Hajj ka zamaana aagaya ho aur agar pehle nikaah mein kharch kar daala aur mujarrad rehne (ya'ni shaadi na karne) mein khauf-e-maa'siyat (gunaah ka khauf) tha to harj nahiñ. [Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-27:- Rehne ka makaan aur khidmat ka ghulaam aur pehenne ke kapde aur baratne ke asbaab (saamaan) haiñ to Hajj farz nahiñ ya'ni laazim nahiñ ke unheñ bech kar Hajj kare aur agar makaan hai magar usme rehta nahiñ ghulaam hai magar us se khidmat nahiñ leta to bech kar Hajj kare. Aur agar uske paas na makaan hai na ghulaam waghaira aur rupiya hai jis se Hajj kar sakta hai magar makaan waghaira khareedne ka iraada hai aur khareedne ke baa'd Hajj ke laaiq na bachega (ya'ni hajj karne ke liye paisa na bachega) to farz hai ke Hajj kare aur baatoñ mein uthaana (ya'ni aur baatoñ mein paisa kharch karna) gunaah hai ya'ni us waqt ke us shaher

waale Hajj ko ja rahe hoñ. Aur agar pehle makaan waghaira khareedne mein utha diya (ya'ni paisa laga diya) to harj nahiñ. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-28:- Kapde jinhein isti'maal mein nahiñ laata unhein bech daale to Hajj kar sakta hai to beche aur Hajj kare aur agar makaan bada hai jiske ek hisse mein rehta hai baaqi faazil (ziyada) pada hai to yeh zaroor nahiñ ke faazil ko bech kar Hajj kare. [**'Aalamgiri**]

Mas'alah-29:- Jis makaan mein rehta hai agar use bech kar us se kam haisiyat ka khareed le to itna rupiya bachega ke Hajj karle to bechna zaroor nahiñ magar aisa kare to afzal hai, lihaaza makaan bech kar Hajj karna aur kiraaye ke makaan mein guzar karna to ba-darja-e-aula (aur ziyada) zaroori nahiñ. [**'Aalamgiri, Durr-e-Mukhtaar**]

Mas'alah-30:- Jiske paas saal-bhar ke kharch ka ghalla ho to yeh laazim nahiñ ke bech kar Hajj ko jaye aur us se zaaid (ziyada) hai to agar zaaid ke bechne mein Hajj ka saamaan ho sakta hai to farz hai warna nahiñ. [**Mansak**]

Mas'alah-31:- Deeni kitaabein agar ahal-e-'ilm ke paas hain jo uske kaam mein rehti hain to unhein bech kar Hajj karna zaroori nahiñ aur be-'ilm ke paas hon aur itni hain ke beche to Hajj kar sakega to us par Hajj farz hai. Yunhi Tib aur Riyaazi (mathematics) waghaira ki kitaabein agar che kaam mein rehti hon agar itni hon ke bech kar Hajj kar sakta hai to Hajj farz hai. [**'Aalamgiri, Raddul-Muhtaar**]

[8].Waqt:-

Ya'ni Hajj ke mahinon mein tamaam sharaa'it paaye jayein aur agar door ka rehne wala ho to jis waqt wahan ke log jaate hon us waqt sharaa'it paaye jayein aur agar sharaa'it aise waqt paaye gaye ke ab nahiñ pahunchega to farz na huwa. Yunhi agar 'aadat ke muwaafiq safar kare to nahiñ pahunchega aur tezi aur rawa-rawi (jaldi) karke jaye to pahunch jayega jab bhi farz nahiñ aur yeh bhi zaroor hai ke namaazein padh sake, agar itna waqt hai ke namaazein waqt mein padhenga to na pahunchega aur na padhe to pahunch jayega to farz nahiñ. [**Raddul-Muhtaar**]

Wujoob-e-Ada Ke Sharaa'it

Yahañ tak wujoob ke sharaa'it ka bayaan huwa aur sharaa'it-e-ada ke woh paaye jayein to khud Hajj ko jaana zaroori hai aur sab (sharaa'it) na paaye jayein to khud jaana zaroori nahiñ balke doosre se Hajj kara sakta hai ya wasiyyat kar jaye magar isme yeh bhi zaroor hai ke Hajj karaane ke baa'd aakhir 'umar tak khud qaadir na ho warna khud bhi karna zaroor hoga. Woh sharaa'it yeh haiñ:

❖ **[01].Raaste mein aman hona** ya'ni agar ghaalib gumaan salaamti ho to jaana waajib aur ghaalib gumaan yeh ho ke daake waghaira se jaan zaaye' ho jayegi to jaana zaroor nahiñ, jaane ke zamaane mein aman hona shart hai pehle ki bad-amni qaabil-e-lihaaz nahiñ. [Raddul-Muhtaar, 'Aalamgiri]

Mas'alah-32:- Agar bad-amni ke zamaane mein intiqaal ho gaya aur wujoob ki (ya'ni hajj waajib hone ki) shartein paayi jaati thin to Hajj-e-Badal ki wasiyyat zaroori hai aur aman qaaim hone ke baa'd intiqaal huwa to batareeq-e-aula wasiyyat waajib hai. [Raddul-Muhtaar]

Mas'alah-33:- Agar aman ke liye kuch rishwat dena pade jab bhi jaana waajib hai aur yeh apne faraaiz ada karne ke liye majboor hai lihaaza is dene waale par muwaakhaza (ya'ni is gunaah ki pakad) nahiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-34:- Raaste mein chungi (tax) waghaira lete hon to yeh aman ke munaafi (khilaaf) nahiñ aur na jaane ke liye 'uzr nahiñ. [Durr-e-Mukhtaar]. Yunhi Teeka (injection) ke aaj-kal Hujjaaj ko lagaaye jaate haiñ yeh bhi 'uzr nahiñ.

❖ **[02]. 'Aurat ko Makkah tak jaane mein 3 din (ya'ni 92 kilometer) ya ziyada ka raasta ho to uske hamraah (saath mein) shauhar ya mahram hona shart hai,** khwaah woh 'aurat jawaan ho ya budhiya aur 3 din se kam ki raah ho to baghair mahram aur shauhar ke bhi ja sakti hai.

(Note:- Yeh zaahirur riwaayah hai. Magar Mulla ‘Ali Qaari (عليه رحمة الله الباری) “المسلک المتقسط فی المنسک المتوسط” safha 57 par tahreer farmate haiñ: “Imaam Abu Hanifa aur Imaam Abu Yousuf (رحمهما الله تعالى) se ‘aurat ko baghair shauhar ya mahram ke ek din ka safar karne ki karaahiyat bhi marvi hai. Fitna-o-fasaad ke zamaane ki wajah se isi qaul (ek din) par fatwa dena chahiye. [“Al-Maslakul Mutaqassit” Safha-57; Raddul-Muhtaar Ktaab-ul-Hajj Jild-3 Safha-533]

Aa’la Hazrat Imaam Ahmad Raza Khan (عليه رحمة الرحمن) farmate haiñ: ‘Aurat ko baghair shauhar ya mahram ke saath liye safar ko jaana haraam hai, isme kuch hajj ki khusoosiyat nahiñ, kahiñ ek din ke raaste par baghair shauhar ya mahram jayegi to gunaah-gaar hogi. [Fatawa-Razviyyah, Kitaab-ul-Hajj, Jild-10, Safha-657]

“Bahaar-e-Shari’at” hissa-4, namaaz-e-musaafir ka bayaan, safha-101 par hai ke: “Aurat ko baghair mahram ke 3 din ya ziyada ki raah jaana, na-jaaiz hai balke ek din ki raah jaana bhi.” [Aalamgiri; Waghaira]. Lihaaza isi par ‘amal karna chahiye.

Mahram se muraad woh mard hai jis se hamesha ke liye us ‘aurat ka nikaah haraam hai, khwaah nasab ki wajah se nikaah haraam ho, jaise: baap, beta, bhai waghaira ya doodh ke rishte se nikaah ki hurmat ho, jaise: razaayi bhai, baap, beta waghaira ya susraali rishte se hurmat aayi, jaise: khusar (sasur), shauhar ka beta waghaira.

Shauhar ya mahram jiske saath safar kar sakti hai uska ‘aaqil baaligh ghair-e-faasiq hona shart hai. Majnoon ya na-baaligh ya faasiq ke saath nahiñ ja sakti aazaad ya musalmaan hona shart nahiñ, al-batta majoosi jiske e’tiqaad (mazhab) mein mahaaram se nikaah jaaiz hai uske hamraah safar nahiñ kar sakti. Muraahiq va Muraahiqah ya’ni ladka aur ladki jo baaligh hone ke qareeb hon baaligh ke hukm mein haiñ ya’ni muraahiq ke saath ja sakti hai aur muraahiqah ko bhi baghair mahram ya shauhar ke safar ki mumaana’at (mana’) hai. [Jauharah, ‘Aalamgiri, Durr-e-Mukhtaar]

(Note:- Muraahiq ya’ni woh ladka ke hunooz (abhi kat) baaligh na hua magar uske ham ‘umr baaligh ho gaye hon, iski miqdaar 12 baras ki ‘umr hai. Muraahiqah ya’ni ladki ki ‘umr 9 saal hai).

Mas'alah-35:- 'Aurat ka ghulaam uska mahram nahiñ ke uske saath nikaah ki hurmat hamesha ke liye nahiñ ke agar aazaad karde to us se nikaah kar sakti hai. [Jauharah]

Mas'alah-36:- Baandiyon ko baghair mahram ke safar jaaiz hai. [Jauharah]

Mas'alah-37:- Agarche zina se bhi hurmat-e-nikaah (prohibition on marriage) saabit hoti hai, maslan: jis 'aurat se معاذ الله zina kiya uski ladki se nikaah nahiñ kar sakta, magar us ladki ko uske saath safar karna jaaiz nahiñ. [Raddul-Muhtaar]

Mas'alah-38:- 'Aurat baghair mahram ya shauhar ke Hajj ko gayi to gunahgaar hui, magar Hajj karegi to Hajj ho jayega ya'ni farz ada ho jayega. [Jauharah]

Mas'alah-39:- 'Aurat ke na shauhar hai, na mahram to us par yeh waajib nahiñ ke Hajj ke jaane ke liye nikaah karle aur jab mahram hai to Hajj-e-Farz ke liye mahram ke saath jaye agarche shauhar ijaazat na deta ho. Nafil aur Mannat ka Hajj ho to shauhar ko mana' karne ka ikhtiyaar hai. [Jauharah]

Mas'alah-40:- Mahram ke saath jaye to uska nafqah (aane-jaane aur khaane-peene ka kharch) 'aurat ke zimme hai, lihaaza ab yeh shart hai ke apne aur uske donoñ ke nafqah par qaadir ho. [Durr-e-Mukhtaar, Raddul-Muhtaar]

❖ [03].Jaane ke zamaane mein (ya'ni hajj ko rawaana hone ke dinon mein) 'aurat 'iddat mein na ho, woh 'Iddat (apne mard ki) wafaat ki ho ya Talaq ki, Baain ki ho ya Raja'ee ki.

❖ [04].Qaid mein na ho magar jab kisi haq ki wajah se qaid mein ho aur uske ada karne par qaadir ho to yeh 'uzr nahiñ aur baadshah agar Hajj ke jaane se rokta ho to yeh 'uzr hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Sehat-e-Ada Ke Sharaa'it

Sehat-e-Ada Ke Liye 9 Shartein Haiñ Ke Woh Na Paayi Jayein To Hajj Saheeh Nahiñ:

[01].**Islaam**, kaafir ne Hajj kiya to na huwa.

[02].**Ehraam**, baghair Ehraam Hajj nahiñ ho sakta.

[03].Zamaan ya'ni Hajj ke liye jo zamaana muqarrar hai us se qabl (pehle) Af'aal-e-Hajj nahiñ ho sakte, maslan: Tawaaf-e-Qudoom va Sa'ee ke Hajj ke mahinoñ se qabl nahiñ ho sakte aur Wuqoof-e-'Arafah 9'wiñ ke zawaal se qabl ya 10'wiñ ki subah hone ke baa'd nahiñ ho sakta aur Tawaaf-e-Ziyaarat 10'wiñ se qabl nahiñ ho sakta.

[04].**Makaan**, Tawaaf ki jagah Masjid-ul-Haraam Shareef hai aur Wuqoof ke liye 'Arafaat va Muzdalifah, kankari maarne ke liye Mina, qurbaani ke liye Haram, ya'ni jis fe'l (kaam) ke liye jo jagah muqarrar hai woh wahiñ hoga.

[05].**Tameez**.

[06].**'Aql**, jisme tameez na ho jaise na-samajh baccha ya jisme 'aql na ho jaise majnoon. Yeh khud woh af'aal nahiñ kar sakte jinme niyyat ki zaroorat hai, maslan: Ehraam ya Tawaaf, balke unki taraf se koi aur kare, aur jis fe'l mein niyyat shart nahiñ, jaise: Wuqoof-e-'Arafah woh yeh khud kar sakte haiñ.

[07].**Faraaiz-e-Hajj ka baja lana** magar jabke 'uzr ho.

[08].**Ehraam ke baa'd aur Wuqoof se pehle jima' na hona** (ya'ni hambistari na karna), agar (jima') hoga Hajj baatil ho jayega.

[09].**Jis saal Ehraam baandha usi saal Hajj karna**, lihaaza agar us saal Hajj faut ho gaya to 'Umrah karke Ehraam khol de aur saal-e-'aainda (aane waale saal) jadeed (naye) Ehraam se Hajj kare aur agar Ehraam na khola balke usi Ehraam se Hajj kiya to Hajj na huwa.

Hajj-e-Farz Ada Hone Ke Sharaa'it

Hajj-e-Farz Ada Hone Ke Liye 9 Shartein Haiñ:

[01].Islaam.

[02].Marte waqt tak Islaam hi par rehna.

[03].‘Aaqil.

[04].Baaligh hona.

[05].Aazaad hona.

[06].Agar qaadir ho to khud ada karna.

[07].Nafl ki niyyat na hona.

[08].Doosre ki taraf se Hajj karne ki niyyat na hona.

[09].Faasid na karna. Inme bahut baaton ki tafseel mazkoor ho chuki baa'z ki 'aainda aayegi.

(Hajj Ke Faraaiz)

Mas'alah-41:- Hajj Mein Yeh Cheezein Farz Haiñ:

[01].**Ehraam:** ke yeh shart hai.

[02].**Wuqoof-e-‘Arafah** (‘Arafah mein thaherna) ya'ni 9'wiñ zil-hijjah ke aafaaab dhalne se 10'wiñ ki subh-e-saadiq se peshtar (pehle) tak kisi waqt 'Arafaat mein thaherna.

[03].**Tawaaf-e-Ziyaarat ka aksar hissa ya'ni 4 phere,** pichhli donoñ cheezein ya'ni Wuqoof va Tawaaf rukn haiñ.

[04].**Niyyat.**

[05].Tarteef ya'ni pehle Ehraam baandhna phir Wuqoof phir Tawaaf.

[06].Har farz ka apne waqt par hona, ya'ni Wuqoof us waqt hona jo mazkoor (zikr) huwa, uske baa'd Tawaaf iska waqt Wuqoof ke baa'd se aakhir 'umar tak hai.

[07].Makaan ya'ni Wuqoof Zameen-e-'Arafaat mein hona siwa Batn-e-'Uranah ke aur Tawaaf ka makaan Masjid-ul-Haraam-Shareef hai. **[Durr-e-Mukhtaar, Raddul-Muhtaar]**

[Note:-] Batn-e-'Uranah: 'Arafaat mein Haram ke naalon mein se ek naala hai, masjid-e-nimra ke pachchhim ki taraf ya'ni ka'ba-e-mu'azzamah ki taraf wahan wuqoof na-jaaiz hai).

(Hajj Ke Waajibaat)

Hajj Ke Waajibaat Yeh Haiñ:

[01].Meeqaat se Ehraam baandhna, ya'ni Meeqaat se baghair Ehraam na guzarna aur agar Meeqaat se pehle hi Ehraam baandh liya to jaaiz hai.

[02].Safa va Marwah ke darmiyaan daudna isko Sa'ee kehte haiñ.

[03].Sa'ee ko Safa se shuru' karna aur agar Marwah se shuru' ki to pehla phera shumaar na kiya jaye, uska i'aada (dubaara) kare.

[04].Agar 'uzr na ho to paidal Sa'ee karna, Sa'ee ka Tawaaf mo'tad-bihi ke baa'd ya'ni kam se kam 4 pheron ke baa'd hona.

[05].Din mein Wuqoof kiya to itni der tak Wuqoof kare ke aaftaab doob jaye khwaah aaftaab dhalte hi shuru' kiya ho ya baa'd mein, gharz ghuroob tak (sooraj doobne tak) Wuqoof mein mashgool rahe aur agar raat mein Wuqoof kiya to iske liye kisi khaas had tak Wuqoof karna waajib nahiñ magar woh us waajib ka taarik (chhodne wala) huwa ke din mein ghuroob tak Wuqoof karta.

[06].Wuqoof mein raat ka kuch juz (hissa) aa jaana.

[07]. 'Arafaat se waapsi mein Imaam ki mutaaba'at (pairwi) karna ya'ni jab tak Imaam wahaan se na nikle yeh bhi na chale, haañ agar Imaam ne waqt se taakheer (der) ki to use Imaam ke pehle chala jaana jaaiz hai aur agar bheed waghaira kisi zaroorat se Imaam ke chale jaane ke baa'd thaher gaya saath na gaya jab bhi jaaiz hai.

[08]. Muzdalifah mein thaherna.

[09]. Maghrib-o-'Isha ki namaaz ka waqt 'Isha mein Muzdalifah mein aakar padhna.

[10]. Teenon Jamron par 10'win, 11'win, 12'win teenon din kankariyaañ maarna ya'ni 10'win ko sirf Jamra-tul-'Aqaba (ya'ni bade shaitaan) par aur 11'win 12'win ko teenon par Rami karna (ya'ni kankariyaañ maarna).

[11]. Jamra-e-'Aqaba ki Rami pehle din halq (sar ke baal mundaane) se pehle hona.

[12]. Har roz ki Rami ka usi din hona.

[13]. Sar mundaana ya baal katarwaana.

[14]. Aur uska Ayyaam-e-Nahr (qurbaani ke dinon mein hona) aur

[15]. Haram-Shareef mein hona agarche Mina mein na ho.

[16]. Qiraan aur Tamatto' waale ko Qurbaani karna aur

[17]. Is Qurbaani ka Haram aur Ayyaam-e-Nahr mein hona.

[18]. Tawaaf-e-Ifadah ka aksar hissa Ayyaam-e-Nahr mein hona. 'Arafaat se waapsi ke baa'd jo Tawaaf kiya jaata hai uska naam **Tawaaf-e-Ifadah** hai aur ise **Tawaaf-e-Ziyaarat** bhi kehte haiñ. Tawaaf-e-Ziyaarat ke aksar hisse se jitna zaaid hai ya'ni 3 phere Ayyaam-e-Nahr ke ghair mein bhi ho sakta hai.

[19]. Tawaaf Hateem ke baahar se hona.

[20].Dahni taraf se Tawaaf karna ya'ni Ka'bah-e-Mu'azzamah Tawaaf karne waale ki baayein jaanib ho.

[21].‘Uzr na ho to paaun se chal kar Tawaaf karna, yahaan tak ke agar ghasit-te huye Tawaaf karne ki mannat maani jab bhi Tawaaf mein paaun se chalna laazim hai aur Tawaaf-e-Nafl agar ghasit-te huye shuru' kiya to ho jayega magar afzal yeh hai ke chal kar Tawaaf kare.

[22].Tawaaf karne mein najaasat-e-hukmiyah se paak hona, ya'ni junub (ya'ni jis par jima' ya ehtilaam ya shahwat ke saath mani khaarij hone ki wajah se ghusl farz ho gaya ho) va be-wuzu na hona, agar be-wuzu ya janaabat mein Tawaaf kiya to i'aada (dubaara) kare.

[23].Tawaaf karte waqt Satr chhupa hona ya'ni agar ek 'uzw ki chauthaayi ya is se ziyada hissa khula raha to Dam waajib hoga aur chand jagah se khula raha to jama karenge, gharz namaaz mein Satr khulne se jahaan namaaz faasid hoti hai yahaan **Dam** waajib hoga.

[24].Tawaaf ke baa'd 2-Raka'at namaaz padhna, na padhi to **Dam** waajib nahiin.

[25].Kankariyaaan phenkne aur zibah aur sar mundaane aur Tawaaf mein tarteef ya'ni pehle kankariyaaan phenke phir Ghair-e-Mufrid qurbaani kare phir sar mundaaye phir Tawaaf kare.

[26].Tawaaf-e-Sadr ya'ni Meeqaat se baahar ke rehne walon ke liye **Rukhsat ka Tawaaf** karna. Agar Hajj karne waali haiz ya nifaas se hai aur tahaarat se pehle qaafila rawaana ho jayega to us par Tawaaf-e-Rukhsat nahiin.

[27].Wuqoof-e-'Arafah ke baa'd sar mundaane tak jima' na hona.

[28].Ehraam ke mamnu'at maslan: sila kapda pehenne aur muh ya sar chhupaane se bachna.

Mas'alah-42:- Waajib ke tark (chhodne) se **Dam** laazim aata hai khwaah qasdan tark kiya ho ya sahan khataa ke taur par ho ya nisyaaan (bhool) ke, woh shakhs iska waajib hona jaanta ho ya nahiin, haan agar qasdan kare aur jaanta bhi hai to gunahgaar bhi hai magar waajib ke tark se Hajj baatil na

hoga, al-batta baa'z waajib ka is hukm se istisna (alag) hai ke tark par **Dam** laazim nahiñ, maslan: Tawaaf ke baa'd ki donoñ raka'teiñ ya kisi 'uzr ki wajah se sar na mundaana ya maghrib ki namaaz ka 'Isha tak muakhkhar (taakheer) na karna ya kisi waajib ka tark aise 'uzr se ho jisko shara' ne mo'tabar rakha ho ya'ni wahañ ijaazat di ho aur kaffara saaqit kar diya ho.

(Hajj Ki Sunnateiñ)

[01].Tawaaf-e-Qudoom ya'ni Meeqaat ke baahar se aane wala Makkah-e-Mu'azzamah meiñ haazir ho kar sab meiñ pehla jo Tawaaf kare use Tawaaf-e-Qudoom (pehla tawaaf) kehte haiñ. Tawaaf-e-Qudoom Mufrid aur Qaarin ke liye sunnat hai, Mutamatte' ke liye nahiñ.

[02].Tawaaf ka Hajr-e-Aswad se shuru' karna.

[03].Tawaaf-e-Qudoom ya Tawaaf-e-Farz meiñ Ramal karna.

[04].Safa-o-Marwah ke darmiyaan jo 2 Meel-e-Akhzar haiñ (ya'ni hare rang ke nishaan haiñ), unke darmiyaan daudna.

[05].Imaam ka Makkah meiñ 7'wiñ ko aur

[06].‘Arafaat meiñ 9'wiñ ko aur

[07].Mina meiñ 11'wiñ ko Khutbah padhna.

[08].8'wiñ ki Fajar ke baa'd Makkah se rawaana hona ke Mina meiñ paanch namaazeiñ padhli jayeñ.

[09].9'wiñ raat Mina meiñ guzaarna.

[10].Aaftaab nikalne ke baa'd Mina se ‘Arafaat ko rawaana hona.

[11].Wuqoof-e-‘Arafah ke liye ghisl karna.

[12].‘Arafaat se waapsi meiñ Muzdalifah meiñ raat ko rehna aur

[13].Aaftaab nikalne se pehle yahañ se Mina ko chala jaana.

[14].10 aur 11 ke baa'd jo donoñ raateñ haiñ unko Mina mein guzaarna aur agar 13'wiñ ko bhi Mina mein raha to 12'wiñ ke baa'd ki raat ko bhi Mina mein rahe.

[15].Abtah ya'ni Waadi-e-Muhassab mein utarna, agarche thodi der ke liye ho aur inke 'alaawa aur bhi sunnateñ haiñ, jinka zikr asnaa-e-bayaan (duraan-e-bayaan) mein aayega. Neez Hajj ke Makruhaat va Mustahabbaat ka bayaan bhi mauqa'-mauqa' se aayega.

Ab Harmain Tayyibain Ki Rawaangi Ka Qasd (Iraada) Karo Aur Aadaab-e-Safar Va Muqaddamaat-e-Hajj Jo Likhe Jaate Haiñ Unpar 'Amal Karo:

(Aadaab-e-Safar Va Muqaddamaat-e-Hajj Ka Bayaan)

[01].Jiska qarz aata (ya'ni jiska qarz ho) ya 'amaanat paas ho ada karde, jinke maal na-haq liye hoñ wapas de ya mu'aaf kara le, pata na chale to itna maal faqeroon ko de de.

[02].Namaaz, rozah, zakaat jitni 'ibaadaat zimme par hoñ ada kare aur Taaib ho (tauba kare) aur 'aainda gunaah na karne ka pakka iraada kare.

[03].Jiski be-ijaaizat safar makrooh hai jaise maa, baap, shauhar use razaamand kare, jiska is par qarz aata hai us waqt na de sake to us se bhi ijaaizat le, phir Hajj-e-Farz kisi ke ijaaizat na dene se rok nahiñ sakta, ijaaizat mein koshish kare na mile jab bhi chala jaye.

[04].Is safar se maqsood sirf Allah (عزوجل) va Rasool (ﷺ) hoñ, Riya va Sum'ah va Fakhr se juda rahe.

[05].‘Aurat ke saath jab tak shauhar ya mahram baaligh qaabil-e-itminaan na ho, jis se nikaah hamesha ko haraam hai safar haraam hai, agar karegi Hajj ho jayega magar har qadam par gunaah likha jayega.

[06].Tosha maal-e-halaal se le warna qubool-e-hajj (hajj qubool hone) ki ummeed nahiñ agarche farz utar jayega, agar apne maal mein kuch shub-ha (halaal hone mein shak) ho to qarz le kar Hajj ko jaye aur woh qarz apne maal se ada karde.

[07].Haajat se ziyada tosha le ke rafiqon (doston/saathiyon) ki madad aur faqeroon par tasadduq (saddiqah) karta chale, yeh Hajj-e-Mabroor (maqbool hajj) ki nishaani hai.

[08].‘Aalim Kutub-e-Fiqah ba-qadr-e-kifaayat (jitni kitaabon se zaroorat poori ho jaye) saath le aur be-‘ilm kisi ‘Aalim ke saath jaye. Yeh bhi na mile to kam-az-kam yeh Risaalah hamraah (saath) ho.

[09].‘Aaina, surma, kangha, miswaak saath rakhe ke sunnat hai.

[10].Akela safar na kare ke mana’ hai. Rafeeq (saathi) deen-daar saaleh (nek) ho ke dad-deen ki hamraahi se akela behtar, rafeeq ajnabi kumba waale se behtar hai.

[11].Hadees mein hai: “Jab 3 aadmi safar ko jayein apne mein ek ko sardaar bana lein.” Isme kaamon ka intizaam rehta hai, sardaar use banaayein jo khush-khulq (acchi ‘aadat wala) ‘aaqil (‘aql-mand) deen-daar ho. Sardaar ko chahiye ke rafiqon (saathiyon) ke aaraam ko apni aasaaish (raahat-o-sukoon) par muqaddam rakhe.

[12].Chalte waqt sab ‘azeezon doston se mile aur apne qusoor (ghalti) mu’aaf karaaye aur ab unpar laazim ke dil se mu’aaf kar dein. Hadees mein hai: “Jiske paas uska musalmaan bhai ma’zarat laye (ya’ni mu’aafi maange) waajib hai ke qubool karle, warna hauz-e-kausar par aana na milega.”

[13].Waqt-e-Rukhsat sab se du’a karaaye ke barkat paayega ke doosron ki du’a ke qubool hone ki ziyada ummeed hai aur yeh nahiñ ma’loom ke kis ki du’a maqbool ho. Lihaaza sab se du’a karaaye aur woh log Haaji ya kisi ko rukhsat karein to waqt-e-rukhsat yeh du’a padhein:

اَسْتُوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ -

Tarjama:- Allah ke supurd karta huñ tere deen aur teri amaanat ko aur tere 'amal ke khaatma ko.

Huzoor-e-Aqdas jab kisi ko rukhsat farmate to yeh du'a padhte aur agar chahe to is par itna izaafa kare:

وَعَفَرَ ذَنْبَكَ وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ زَوَّدَكَ اللَّهُ التَّقْوَى وَجَنَّبَكَ الرِّدَى۔

Tarjama:- Aur tere gunaah ko bakhsh de aur tere liye khair muyassar kare, tu jahañ ho aur taqwa ko tera tosha kare aur tujhe halaakat se bachaaye.

[14].Un sabke deen, jaan, maal, aulaad, tandurusti, 'aafiyat Khuda ko sonpe.

[15].Libaas-e-safar (safar ka libaas) pehen kar ghar mein 4-raka'at Nafil Alhamdu va Qul (chaaron qul) se padh kar baahar nikle. Woh raka'tein wapas aane tak iske ahal-o-maal ki nighbaani karenge. Namaaz ke baa'd yeh du'a padhe:

اَللّٰهُمَّ بِكَ اَنْتَشَرْتُ وَاِلَيْكَ تَوَجَّهْتُ وَبِكَ اَعْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ اَللّٰهُمَّ اَنْتَ ثِقَتِيْ وَاَنْتَ رَجَائِيْ اَللّٰهُمَّ اَكْفِنِيْ مَا اَهْبَنِيْ وَمَا لَا اَهْتَمُّ بِهِ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ عَزَّ جَارُكَ وَلَا اِلٰهَ غَيْرُكَ اَللّٰهُمَّ زَوِّدْنِيْ التَّقْوَى وَاغْفِرْ لِيْ ذُنُوْبِيْ وَوَجِّهْنِيْ اِلَى الْخَيْرِ اَيْنَمَا تَوَجَّهْتُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُوْرِ وَسُوْءِ الْمُنْظَرِ فِي الْاَهْلِ وَالْبَالِ وَالْوَلَدِ -

Tarjama:- Aye Allah (عزوجل)! Teri madad se main nikla aur teri taraf mutawajjah hua aur tere saath maine i'tisaam kiya (ya'ni tere deen ko mazbooti se thama) aur tujhi par tawakkul kiya, Aye Allah (عزوجل)! Tu mera e'timaad hai aur tu meri ummeed hai. Ilaahi tu meri kifaayat kar us cheez se jo mujhe fikr mein daale aur us se jiski main fikr nahi karta aur us se jisko tu mujhse ziyada jaanta hai. Teri panaah lene wala ba-'izzat hai aur tere siwa koi ma'bood nahiñ.

Ilaahi! taqwa ko mera zaaad-e-raah (saamaan-e-aakhirat) kar aur mere gunaahon ko bakhsh de aur mujhe khair ki taraf mutawajjah kar jidhar main tawajjoh karuñ. Ilaahi! main teri panaah maangta huñ safar ki takleef se aur waapsi ki buraai se aur aaraam ke baa'd takleef se aur ahl-o-maal-o-aulaad mein buri baat dekhne se.

[16].Ghar se nikalne ke pehle aur baa'd kuch sadqah kare.

[17].Jidhar safar ko jaye jume'raat ya hafta ya peer ka din ho aur subah ka waqt mubaarak hai aur ahl-e-jumu'ah (jis par jumu'ah farz ho) ko roz-e-jumu'ah qabl-e-jumu'ah (jumu'ah se pehle) safar accha nahiñ.

[18].Darwaaze se baahar nikalte hi yeh du'a padhe:

بِسْمِ اللَّهِ وَاللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُرِلَّ أَوْ نُزِلَّ أَوْ نُضَلَّ أَوْ نُظْلِمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا أَحَدٌ -

Tarjama:- Allah (عزوجل) ke naam ke saath aur Allah (عزوجل) ki madad se aur Allah (عزوجل) par tawakkul kiya maine aur gunaah se phirna aur neki ki quwwat nahiñ magar Allah (عزوجل) se, Aye Allah! (عزوجل) ham teri panaah maangte haiñ us se ke laghzish kareiñ ya hameiñ koi laghzish de ya gumraah hoñ ya gumraah kiye jayeñ ya zulm kareiñ ya ham par zulm kiya jaye ya jahaalat kareiñ ya ham par koi jahaalat kare.

Aur Durood-Shareef ki kasrat kare.

[19].Sab se rukhsat ke baa'd apni masjid se rukhsat ho, waqt-e-karaahat (makrooh waqt) na ho to usme 2-Raka'at Nafl padhe.

[20].Zarooriyat-e-safar apne saath le aur samajhdaar aur waaqif-kaar se mashwara bhi le, pehenne ke kapde waafir (ziyada) hoñ aur mutawassit-ul-haal (middle class) shakhs ko chahiye ke mote aur mazboot kapde le aur behtar yeh ke unko rang le aur agar khayaal ho ke jaadoñ (sardiyoñ) ka zamaana aa jayega to kuch garam kapde bhi saath rakhe aur jaadoñ ka mausam ho aur khayaal ho ke waapsi tak garmi aa jayegi to kuch garmiyoñ ke kapde bhi le le. Bichhane ke waaste agar chhota sa rui ka gadda bhi ho to bahut accha hai ke jahaaz meiñ balke oont par bichhane ke liye bahut aaraam deta hai balke wahañ pahunch kar bhi iski haajat padti hai. Kyuñ ke hindustani aadmi 'umooman chaar-paayoñ par sone ke 'aadi hote haiñ. Chataayi waghaira par sone meiñ takleef hoti hai aur gadde ki wajah se kuch talaafi (kuch takleef door) ho jayegi aur saaboon bhi saath le jaye ke aksar apne haath se kapde dhone padte haiñ ke wahañ dhobi muyassar nahiñ aate.

Aur ek desi kammal (kambal) bhi hona chahiye ke yeh oont ke safar meiñ bahut kaam deta hai jahañ chaaho bichhaalo balke baa'z martaba jahaaz par

bhi kaam deta hai aur Shaqdaf par daalne ke liye bori ka taat le liya jaye, chaaqu aur sutli aur suwa hona bhi zaroori hai.

Aur kuch thodi si dawaayein bhi rakh le ke aksar Hujjaaj ko zaroorat padti hai, maslan: khaansi, bukhaar, zukaam, pechish, bad-hazmi ke inse kam log bachte hain. Lihaaza gul-e-banafsha, khatmi, gaaw-zabaan, mulethi ke yeh bukhaar, zukaam, khaansi mein kaam dengi, pechish ke liye chaaron tukhm (beej) ya kam-az-kam ispaghol ho aur bad-hazmi ke liye aalu-e-bukhaara, namak sulemaani ho aur koi chooran bhi saath ho ke aksar iski zaroorat padti hai. Maslan: baadyaan, podeena khushk (sookha pudina), halela-e-siyaah, namak siyaah ke inhiin ka chooran bana le kaafi hoga, aur arq, kaafoor va peppermint ho to yeh bahut amraaz mein kaam dete hain.

Dawaayein zaroor hon ke inki aksar zaroorat padti hai aur muyassar nahin aatiin agar tumko khud zaroorat na hui aur jisko zaroorat padi aur tumne de di woh us kasma-pursi (be-kasi) ki haalat mein tumhaare liye kitni dua'yein dega.

Aur bartanon ki qism se apni haisiyat ke muwaafiq saath rakhe, ek degchi aisi jisme kam-az-kam 2 aadmiyon ka khaana pak jaye yeh to zaroori hai kyun ke agar tanha bhi hai jab bhi Baddu ko khaana dena hoga aur agar chand qism ke khaane khaana chaahta ho to isi andaaz se pakaane ke bartan saath hon aur pyaale rikaabiyan bhi usi andaaz se hon aur har shakhs ko ek mashkeeza bhi saath rakhna zaroori hai. Awwalan to jahaaz par bhi paani lene mein aasaani hogi, dom oont par baghair iske kaam nahin chal sakta kyun ke paani sirf manzil par milta hai phir darmiyaan mein milna dushwaar hai balke nahin milta, agar mashkeeza saath huwa to us mein paani le kar oont par rakh loge ke peene ke bhi kaam aayega aur wuzu va tahaarat ke liye bhi agar tumhaare paas khud na hua to kis se maangoge aur shaayad hi koi de **إِلَّا مَا شَاءَ اللَّهُ**.

Aur doll rassi bhi saath ho kyun ke baa'z manzilon par baa'z waqt khud bharna padta hai aur aksar jagah paani bechne waale aa jaate hain aur jahaaz ka nal baa'z martaba band ho jaata hai us waqt agar meetha paani haajat se ziyada na hua to wuzu waghaira deegar zarooriyat mein samundar se paani nikaal kar kaam chala sakte ho.

Kuch thode se phate puraane kapde bhi saath rakho ke jahaaz par istinja sukhaane mein kaam denge.

Lohe ka choolha bhi saath rakho ke jahaaz par iski sakht zaroorat padti hai. Agar koyle wala choolha ho to Bambai se hasb-e-zaroorat koyle bhi khareed lo aur lakdi wala choolha ho to lakdi le jaane ki haajat nahiñ. Is liye ke lakdi jahaaz waale ki taraf se zaroorat ke laaiq mila karti hai magar is soorat mein kulhaadi ki haajat padegi kyun ke jahaaz par moti-moti lakdiyaañ milti haiñ, unhein cheerne ki zaroorat padegi. Aur Bambai se kuch leemu zaroor le lo ke jahaaz par aksar matli aati hai, us waqt is se bahut taskeen (aaraam) hoti hai, agar jahaaz par sawaar hone se pehle ma'mooli talyeen (leemu ka ek chhota ghoont) le li jaye to chakkar kam aayega.

Aur mitti ya patthar ki koi cheez bhi ho ke agar Tayammum karna pade to kaam de ke jahaaz mein kis cheez par Tayammum karoge aur kuch na ho to mitti ka koi bartan hi ho jis par roghan na kiya ho ke woh aur kaam mein bhi aayega aur us par Tayammum bhi ho sakega. Baa'z Hujjaaj kapde par jis par ghubaar ka naam bhi nahiñ hota Tayammum kar liya karte haiñ na yeh Tayammum huwa, na is Tayammum se Namaaz jaaiz.

Ek ugaaldeen hona chahiye ke jahaaz mein agar qay (ulti) ki zaroorat mehsoos ho to kaam dega warna kahaan qay karenge aur iske 'alaawa thookne ke liye bhi kaam dega. Iske liye Bambai mein khaas isi matlab ke ugaaldeen tin ke milte haiñ wahañ se khareedle aur ek peshaab ka bartan bhi ho iski zaroorat baa'z martaba jahaaz par bhi padti hai. Maslan: chakkar aata hai pakhaana tak jaana dushwaar hai yeh hoga to jahañ hai wahiñ parda karke faraaghat kar sakega aur oont par shab mein baa'z martaba utarne mein khatra hota hai yeh hoga to is kaam ke liye utarne ki haajat na hogi iske liye Bambai mein tin ka bartan jo khaas isi kaam ke liye hota hai khareed le. Chaai bhi thodi saath ho to aaraam degi ke jahaaz par iski zaroorat mehsoos hoti hai. Samundar ki martooob (humidity) hawa ke asar ko dafa' karti hai neez Baddu bahut shauq se peete haiñ, agar tum unhein chaai pilaaoge to tumse bahut khush rahenge aur aaraam pahunchayenge. Iski pyaaliyaañ taam cheeni ki ziyada munaasib haiñ ke tootne ka andesha nahiñ balke khaane peene ke bartan bhi isi ke hoñ to behtar hai.

Thodi mom-battiyaan bhi hoñ ke jahaaz par raat mein pakhaana peshaab ko jaane mein aaraam dengi. Paani rakhne ke liye tin ke peepe (barrel) hone chahiye ke jahaaz par kaam denge aur manzil par bhi. Achaar chatni agar saath hoñ to nihaayat behtar ke inki bhi zaroorat padti hai.

Asbaab (saamaan) rakhne ke liye ek cheed ka bada sandooq (box/trunk) hona chahiye aur usme ek yeh bhi faaida hai ke baa'z martaba jahaaz mein musaafiroñ ki kasrat hoti hai aur jagah nahiñ milti agar yeh hoga to teesre darje ke musaafir ko baithne balke thodi takleef ke saath us par late rehne ki jagah mil jayegi. Apne sandooq aur bori aur deegar asbaab par naam likh lo ke agar doosre ke saamaan mein mil jayein to talaash karne mein aasaani hogi.

Ehraam ke kapde ya'ni tahband aur chaadar yahiñ se ya Bambai se le le kyun ke Ehraam jahaaz hi par baandhna hoga aur behtar yeh ke 2 jode hoñ ke agar maila huwa to badal sakenge. Mastoorat (parda nasheen 'auratein) saath hoñ to unke Ehraam ki haalat mein muh chhupaane ko khajoor ke pankhe jo khaas isi kaam ke liye bante haiñ Bambai se khareed le ke Ehraam mein 'auratoñ ko kisi aisi cheez se muh chhupaana jo chehre se chapti (chimti) ho haraam hai. Kafan bhi saath ho ke mouth ka waqt ma'loom nahiñ ya itna to hoga ke woh kapda is zameen-e-paak par pahunch jayega aur use zam-zam mein ghota de loge aur garmi ka mausam ho to pankha bhi saath ho.

Iske bayaan karne ki haajat nahiñ ke khaane ke liye kya le jaye kyun ke isme har shakhs ki mukhtalif haalat hai aur logoñ ko ma'loom hai ke hamein kin cheezoñ ki zaroorat hogi aur ham kis tarah basar kar sakte haiñ phir bhi iske muta'alliq baa'z khaas baatein 'arz kar deta hoñ. Aata ziyada na le kyun ke samundar ki hawa se bahut jald kharaab ho jaata hai aur isme sondiyaan pad jaati haiñ sirf itna le ke jahaaz par kaam de de ya kuch zaaid balke gehun le le ke isko Jeddah ya Makkah-e-Mu'azzamah ya Madeena-Tayyibah mein jahan chahe piswa sakta hai aur chawal zaroor saath le ke aksar khichdi pakaani padti hai aur aalu bhi hoñ ke mutawaatir (lagaataar) daal diqqat se khaayi jaati hai aur istitaa'at ho to bakre, murghiyaan, andhe saath rakh le.

Jahaaz par baa'z martaba gosht mil jaata hai magar isme khayaal karle ke kisi kaafir ya murtad ka zibah kiya huwa to nahiñ.

(Note:- Fatawa Aalamgiri mein hai: Murtad ka zabiha murdaar hai agarche Bismillah padh kar zibah kare. [Aalamgiri Jild-2 Safha-255] Aur agar musalman ka zibah karda gosht zibah se lekar khaane tak ek lamhe ke liye bhi musalman ki nazar se ojal ho kar agar murtad ya ghair kitaabi kaafir ke qabze mein gaya to uska khaana bhi na-jaaiz hai. Chunaan-che Aa'la Hazrat Imaam Ahmad Raza Khan (عليه رحمة الرحمن) irshaad farmate haiñ: "Agar waqt-e-zibah se waqt-e-kharidaari tak woh gosht musalman ki nigraani mein rahe, beech mein kisi waqt musalman ki nigaah se ghaayab na ho aur yun itminaan-e-kaafi haasil ho ke yeh musalman ka zabiha hai, to uska khareedna, jaaiz aur khaana halaal hoga." [Fatawa-e-Razviyyah, Jild-20, Safha-282]

Masaale pise huye hoñ aur pyaaz lahsan bhi hoñ, badiyaañ bhi hoñ to behtar hai, Madeena-Tayyibah ke raaste mein kayi manzilein aisi aati haiñ jahañ daal nahiñ galti, iske muta'alliq bhi kuch intizaam karle, neez Madeena-Tayyibah jaane ke liye Makkah-e-Mu'azzamah se bhune huye chane le le ya yahiñ se leta jaye ke baa'z martaba itna mauqa' nahiñ milta ke doosre waqt ke liye khaana pakaaya jaye aise waqt kaam denge. Ghee hasb-e-haisiyat ziyada le ke baddu'on ko ziyada ghee dena padta hai aur ziyada ghee se woh khush bhi hote haiñ. Masoor ki daal zaroor le ke jald galti hai aur baa'z dafa' aisa hi mauqa' hota hai ke jald khaana tayyaar ho jaye.

[21].Khushi-khushi ghar se jaye aur zikr-e-ilaahi ba-kasrat kare aur har waqt khauf-e-khuda dil mein rakhe, ghazab se bache, logon ki baat bardaasht kare, itminaan-o-waqaar ko haath se na de, bekaar baaton mein na pade.

[22].Ghar se nikle to yeh khayaal kare jaise dunya se ja raha hai. Chalte waqt yeh du'a padhe:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمُنْظَرِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ -

Waapsi tak maal-o-ahl-o-'iyaal mehfooz rahenge.

[23].Usi waqt Aayat-ul-Kursi aur **قُلْ يَٰ أَيُّهَا الْكَافِرُونَ** se **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** tak **تَبَّتْ** ke siwa 5 Suratein sab Ma'-Bismillah (bismillah ke saath) padhe phir aakhir mein ek baar Bismillah-Shareef padhle, raaste bhar aaraam se rahega.

[24].Neez us waqt:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

[Surah-Al-Qasas (28), Aayat-85]

Tarjama:- Beshak jisne tujh par Qur'aan farz kiya tujhe waapsi ki jagah ki taraf waapas karne wala hai.

Ek baar padhle, bil-khair wapas aayega.

[25].Rail waghaira jis sawaari par sawaar ho, Bismillah 3 baar kahe phir **اَللّٰهُ اَكْبَرُ** (Allahu-Akbar) aur **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) aur **سُبْحَنَ اللّٰهِ** (Subhanallah) har ek 3-3 baar, **لَا اِلٰهَ اِلَّا اللّٰهُ** (La-Ilaaha-Illallaah) ek baar, phir kahe:

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (۱۳) وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ (۱۴)

[Surah-Az-Zukhruf (43), Aayat-13-14]

Tarjama:- Paak hai woh jisne hamaare liye ise musakhkhar kiya aur ham isko farma-bardaar nahi bana sakte the aur ham apne Rab ki taraf lautne wale haiñ.

Uske shar se bache.

[26].Jab dariya mein sawaar ho yeh kahe:

{ بِسْمِ اللّٰهِ مَجْرِبَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ }

[Surah-Hood (11), Aayat-41]

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ ۖ وَالسَّمٰوٰتُ مَطْوِيٰتٌ بِّيَمِينِهِ ۗ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (۶۷)

يُشْرِكُونَ (۶۷)

[Surah-Az-Zumar (39), Aayat-67]

Tarjama:- Allah (عزوجل) ke naam ki madad se iska chalna aur thaherna hai, beshak mera Rab bakhshne wala rahm karne wala hai. Aur unhoñ ne Allah (عزوجل) ki qadr jaisi chahiye na ki

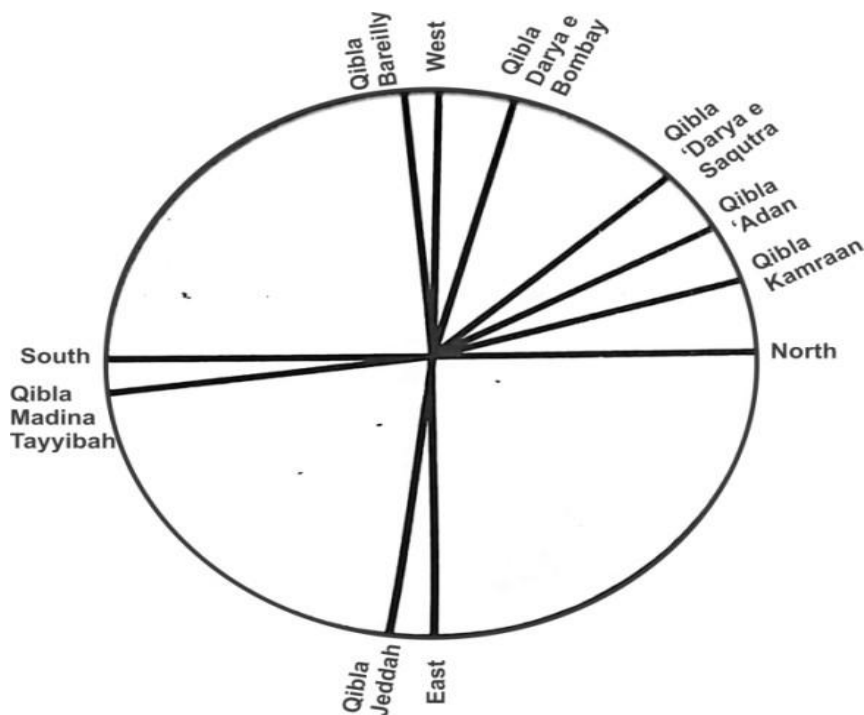
aur zameen poori qayamat ke din uski mutthi mein hai aur aasmaan uske haath mein lipte huye hain, paak aur bartar hai us se jise uska shareek bataate hain.

Doobne se mehfooz rahega.

[27].Jahaaz par sawaar hone mein koshish kare ke pehle sawaar ho jaye kyun ke jo pehle pahunch gaya acchi aur kushaada jagah le sakta hai aur jo jagah yeh lega phir isko koi hata na sakega aur utarne mein jaldi na kare ke isme baa'z martaba koi saamaan reh jaata hai.

[28].Teesre darje mein safar karne wala jahaaz par bichhane ko chataayi zaroor le le warna bistar aksar kharaab ho jaata hai. Chand hamraahi hon to baa'z neech ke kamre mein jagah lein aur baa'z upar ke, ke agar garmi ma'loom hui to neech waale upar ke darje mein aakar baith sakege aur sardi ma'loom hui to yeh unke paas chale jayenge.

[29].Jab Bambai se rawaana honge qible ki simt (direction) badalti rahegi iske liye ek naqsha diya jaata hai, is se simt-e-qibla ma'loom kar sakoge. Qutub-numa paas rakha jaye, jidhar woh Qutub bataaye usi taraf is daaira (circle) ka khat-e-shumaal kar diya jaye phir jis simt ko qibla likha hai us taraf muh kar ke namaaz padhein.



(Note:-) Upar diya gaya naqsha india se jaane waloñ ke liye hai).

[30].Jeddah mein jahaaz kinaare par nahiin khada hota jaise Bambai mein godi (bandargah) bani hai wahaan nahiin hai balke wahaan kashtiyon par sawaar ho kar kinaare pahunchte haiin, yeh baat zaroor khayaal mein rakhe ke jis kashti mein apna saamaan ho usi mein khud bhi baithe agar aisa na kiya balke saamaan kisi mein utra aur apne aap doosri par baitha to saamaan zaaye' ho jaane ka khauf hai ya kam-az-kam talaash karne mein diqqat hogi, kashti waale bataur-e-in'aam kuch maangte haiin unheiin de diya jaye.

[31].Ab yahaan se saamaan ki hifaazat mein poori koshish kare, har kaam mein nihaayat chusti va hoshyaari rakhe. Kashti se utarne ke baa'd chungikhaana mein jise jumruk (customs) kehte haiin saamaan ki tafteesh hoti hai usme faqat yeh dekhte haiin ke koi cheez tijaarat ki gharz se to nahiin laya hai. Agar tijaarati saamaan paayenge uski chungi lenge aur tijaarati saamaan na ho to chahe kitni hi khaane peene aur deegar zaroorat ki cheezeiin hon unse kuch ta'aaruz (chhed-chhaad) na karenge.

(Note:- Yeh us zamaane mein tha ab is zamaane hukumat-e-najdiya mein aisa nahiin).

[32].Makkah-e-Mu'azzamah mein jitne mu'allim haiin un sabke Jeddah mein wakeel rehte haiin jab tum kashti se utroge phaatak par hukumat ka aadmi hoga kashti ka kiraaya jo muqarrar hai wasool kar lega aur tumse poochega mu'allim kaun hai jis mu'allim ka naam loge uska wakeel tumheiin apne saath lega aur woh tumhaare saamaan ko uthwa kar apne yahaan ya kisi kiraaye ke makaan mein le jayega us waqt tumheiin chahiye ke apne saamaan ke saath khud jao aur agar tum kayi shakhs ho aur saamaan ziyada hai to baa'z yahaan saamaan ki nigraani kareiin baa'z saamaan ki gaadi ke saath jayeiin. Is liye ke baa'z martaba saamaan gaadi se gir jaata hai aur gaadi waale khayaal bhi nahiin karte, isme unka kya nuqsan hai koi zaroorat ki cheez gir gayi to tumhiin ko takleef hogi.

[33].Jeddah mein paani aksar accha nahiin milta kuch khafeef khaari hota hai, paani khareedo to chakh liya karo.

[34].Makkah-e-Mu'azzamah ke liye oont ka kiraaya karna usi wakeel ka kaam hai aur us zamaane mein hukumat ki taraf se kiraaya muqarrar ho

jaata hai jis se kami-beshi nahiñ hoti. Shaqdaf, Shabri jiski tumheñ khwaahish ho uske muwaafiq wakeel oont kiraaya kar dega aur kiraaya peshgi (pehle se) ada karna hoga aur usi oont ke kiraaye mein dariya ke kinaare se makaan tak asbaab laane ki mazdoori aur makaan ka kiraaya aur wakeel ka mehantaana (mazdoori) sab kuch jod liya jaata hai tumheñ kisi cheez ke dene ki zaroorat nahiñ, haañ agar tum paidal jaana chahoge to yeh tamaam masaarif tumse wakeel wasool karega.

[35].Shabri ki poori qeemat le li jaati hai. Ab woh tumhaari ho gayi Makkah-e-Mu'azzamah pahunch kar jo chaaho karo agar woh mazboot hai to Madeena-Tayyibah ke safar mein bhi kaam degi. Shaqdaf ka kiraaya liya jaata hai ke Makkah-e-Mu'azzamah pahunch kar ab tumheñ us se sarokaar nahiñ haañ agar tum chaaho to Jeddah mein Shaqdaf khareed bhi sakte ho jo poore safar mein tumheñ kaam dega phir Jeddah pahunch kar thode daamon par farokht (sale) bhi ho sakta hai. Shaqdaf mein ziyada aaraam hai ke aadmi so bhi sakta hai aur Shabri mein baitha rehna padta hai magar isme saamaan ziyada rakha ja sakta hai aur Shaqdaf mein bahut kam.

[36].Agar asbaab ziyada ho to Makkah-e-Mu'azzamah tak iske liye alag oont karlo aur jo cheezeñ zaroorat se ziyada hon chaho to yahiñ Jeddah hi mein wakeel ke supurd kardo jab tum aaoge wakeel woh cheez tumhaare hawaale kar dega aur iska kiraaya maslan fi-bori ya fi-sandooq 8-aane ya kam-o-besh ke hisaab se le lega agarche tumhaari waapsi chaar paanch mahine ke baa'd ho.

[37].Agar jahaaz ka ticket waapsi ka hai to use ba-ehtiyaat rakho aur uska number bhi likh lo ke shaayad ticket zaaya' ho jaye to number se kaam chal jayega agarche diqqat hogi aur tumko itminaan ho to ticket wakeel ke paas rakh sakte ho.

[38].Kiraaye ke oont waghaira par jo kuch baar karo (ya'ni jo bojh laadho) uske maalik ko dikha lo aur is se ziyada be-uski ijaazat ke kuch na rakho.

[39].Jaanwar ke saath narmi karo, taaqat se ziyada kaam na lo, be-sabab na-maaro, na kabhi muh par maaro, hattal-wasa' is par na sowo ke sote ka

bojh ziyada hota hai, kisi se baat waghaira karne ko kuch der thaherna ho to utar lo agar mumkin ho.

[40].Suba-o-shaam utar kar kuch door pyaada (paidal) chal lene mein deeni-o-dunyawi bahut faaide hain.

[41].Baddu'on aur sab 'Arabiyo'n se bahut narmi ke saath pesh aaye, agar woh sakhti karein adab se tahammul (sabr) kare is par shafaa'at naseeb hone ka waa'da farmaya hai. Khusoosan ahl-e-harmain, khusoosan ahl-e-madeena, ahl-e-'arab ke af'aal par e'itraaz na kare, na dil mein kudoorat laye, isme dono'n jahan ki sa'aadat hai.

اے کہ حبال عیب خویش تنید

طعنہ بر عیب دیگران مکنید

Ya'ni jo shakhs apna 'aib uthaaye hai, woh doosron ke 'aib par taana na de.

[42].Jo 'Arabi nahi'n jaanta use baa'z tund-khu jamaal waghairahum gaaliyaa'n balke mughallazaat tak dete hain aisa ittifaaq ho to shuneeda ko mahaz na shuneeda (ya'ni suni ko an suni) kar diya jaye aur qalb (dil) par bhi mail na laya jaye. Yunhi awaam-e-ahl-e-makkah ke sakht-khu va tund-mizaaj (hot-tempered) hain unki sakhti par narmi laazim hai.

[43].Jammaal ya'ni oont walo'n ko yahan ke se kiraaye waale na samjhe balke apna makhdoom jaane aur khaane peene mein unse bukh (kanjoosi) na kare ke woh aiso'n hi se naaraaz hote hain aur thodi baat mein bahut khush ho jaate hain aur ummeed se ziyada kaam aate hain.

[44].Qubool-e-Hajj ke liye 3 shartein hain:

Allah (عزوجل) Farmata Hai:-

فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

[Surah-Al-Baqarah (2), Aayat-197]

Tarjama:- "Hajj mein na fuhsh baat ho, na hamaari na-farmaani, na kisi se jhagda ladaayi."

To in baaton se nihaayat hi door rehna chahiye, jab ghussa aaye ya jhagda ho ya kisi maa'siyat (gunaaah) ka khayaal ho fauran sar jhuka kar qalb (dil) ki taraf mutawajjeh ho kar is Aayat ki tilaawat kare aur do-ek baar Laa-Haul-Shareef padhe yeh baat jaati rahegi, yahi nahiñ ke usi (ya'ni hajj ya umrah karne wale) ki taraf se 'ibtida (shuru'aat) ho ya uske rufaqaa (saathi/dost) hi ke saath jidaal (ladaai-jhagda) balke baa'z auqaat imtihaanan raah chaltoñ ko pesh kar diya jaata hai ke be-sabab ulajhte balke sabb-o-shatm (gaali-galoch) va laa'n-taa'n ko tayyaar hote haiñ, ise har waqt hoshiyaar rehna chahiye, mabaada (khuda na kare) ek-do kalime (baaton) mein saari mehnat aur rupiya barbaad ho jaye.

[45].Kamzor aur 'auraton ko oont par chadhne ke liye ek seedhi jeddah mein le li jaye to chadhne utarne mein aasaani hogi. Jeddah se Makkah-e-Mu'azzamah 2 din ka raasta hai, sirf ek manzil raaste mein padti hai jisko Bahrah kehte haiñ, ab jab yahan se rawaana ho to in tamaam baaton par lihaaz rakho jo likhi ja chukiñ aur jo 'aainda bayaan hongii.

[46].Oont par umooman 2 shakhs sawaar hote haiñ. Shaqdaf aur Shabri mein donoñ taraf bojh baraabar rehna zaroor hai agar ek jaanib ka aadmi halka ho to udhar asbaab rakh kar wazan baraabar kar leiñ. Yuñ bhi wazan baraabar na ho to halka aadmi apne Shaqdaf ya Shabri mein kinaara bairooni se qareeb ho jaye aur bhaari aadmi oont ki peeth se nazdeek ho jaye.

[47].Baa'z martaba kisi jaanib ka palla jhuk jaata hai iska khayaal rakho jab aisa ho to fauran is tarah baith jao ke durust ho jaye. Kyuñ ke iski wajah se oont ko bhi takleef hoti hai aur Shabri ho to girne ka qawi andesha hai. Iske durust karne ko oont wala meezaan-meezaan (balance-balance) keh kar tumhein mutanabbah (aagah) karega. Tumhein chahiye ke fauran durust karlo warna oont wala naaraaz hoga.

[48].Raah mein kahiñ chadhaayi aati hai kahiñ utaar, jab chadhaayi ho khoob aage oont ki gardan ke qareeb donoñ aadmi ho jayein aur jab utaar ho khoob peeche dum ke nazdeek ho jayein. Jab raah hamwaar aaye phir beech mein ho jayein yeh nasheb-o-faraaz (oonch-neeche) kabhi aadmi ke sote mein aate haiñ ya use is taraf iltifaat nahiñ hota, us waqt jammaal jagaata aur

mutanabbah karta hai awwal-awwal ya guddaam-guddaam kahe to aage ko sarak kar baith jao aur agar waraa-waraa kahe to peeche hat jao, aur baa'z Baddu ek-aadh lafz hindi seekhe huye feeshu! feeshu! kehte haiñ ya'ni peeche-peeche aur kabhi ghalti se aage kehna hota hai aur feeshu kehte haiñ. Dekh kar saheeh baat par fauran 'amal kiya jaye aur us jagaane par naaraaz na hona chahiye ke aisa na ho to معاذ الله gir jaane ka ehtimaal hai.

[49].Jab manzil par pahuncho to utarne mein taakheer mat karo ke der karne mein oont waale naaraaz hote aur pareshaan karte haiñ aur rawaangi ke waqt bilkul tayyaar raho. Tamaam zarooriyat se pehle hi faarigh ho lo.

[50].Utarne aur chadhne ke waqt khusoosiyat ke saath bahut hoshyaari aur dekh bhaal ki zaroorat hai ke in do waqtoñ mein saamaan ke zaaya' hone aur chhoot jaane ka andesha hota hai aur is waqt baa'z dafa' chor bhi aajaate haiñ jinko wahañ ki zubaan mein haraami kehte haiñ.

[51].Manziloñ par sauda bechne waale aur paani le kar ba-kasrat Baddu aajaate haiñ unse bhi ehtiyaat rakho ke baa'z unme ke mauqa' paakar koi cheez utha le jaate haiñ.

[52].Jis manzil mein utre, wahañ yeh du'a padhle:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ اللَّهُمَّ أَعْطِنَا خَيْرَ هَذَا الْمَنْزِلِ وَخَيْرَ مَا فِيهِ وَافْتِنَا شَرَّ هَذَا الْمَنْزِلِ وَشَرِّ مَا فِيهِ اللَّهُمَّ أَنْزِلْنِي مَنْزِلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ط

Tarjama:- Allah ke Kalimaat-e-Taammah ki panaah maangta huñ uske shar se jise usne paida kiya. Ilaahi tu ham ko is manzil ki khair 'ata kar aur uski khair jo kuch isme hai aur uske shar se aur jo kuch isme hai uske shar se hamein bacha. Ilaahi tu ham ko barkat wali manzil mein utaar aur tu behtar utarne wala hai.

Har nuqsaan se bachega aur behtar yeh hai ke wahañ 2-Raka'at Namaaz padhe.

[53].Manzil mein raaste se bach kar utre ke wahañ saanp waghaira mooziyoñ ka guzar hota hai.

[54].Jab manzil se kooch kare 2-Raka'at Namaaz padh kar rawaana ho. Hadees mein hai: "Roz-e-Qayamat woh manzil uske haq mein is amr (baat) ki gawaahi degi."

Neez Anas (رضي الله عنه) kehte hain: "Rasoolullah (ﷺ) jab kisi manzil mein utarte 2-Raka'at Namaaz padh kar wahan se rukhsat hote."

[55].Raaste par peshaab waghaira baa'is-e-la'nat hai.

[56].Manzil mein mutafarriq ho karna na utrain balke ek jagah rahein.

[57].Aksar raat ko qaafila chalta rehta hai is haalat mein agar sowo to ghaafil ho kar na sowo, balke behtar yeh hai ke dono aadmiyon mein jo ek oont par sawaar hain baari-baari se ek soye ek jaagta rahe ke aise waqt ke dono ghaafil so jayein baa'z martaba chori ho jaati hai. Shabri ke neech se chor bori kaat le jaate hain aur Shaqdaq bhi baghal ki jaanib se chaak karke maal nikaal le jaate hain. Khulaasa yeh ke har mauqa' aur har mahal par hoshyaari rakho aur Allah (عزوجل) par e'timaad, phir اِنْ شَاءَ اللَّهُ الْعَزِيزُ الْجَلِيلُ nihaayat aman-o-amaan ke saath rahoge.

[58].Raaste mein qaza-e-haajat ke liye door na jao ke khatre se khaali nahin aur ek chhatri apne saath zaroor rakho agarche sardi ka zamaana ho ke qaza-e-haajat ke waqt is se fijumla (thoda bahut) parda ho jayega aur behtar yeh ke 3-4 lakdiyaan jinke neech loha laga ho aur ek moti badi chaadar saath rakho ke manzil par lakdiyaan gaad kar chaadar se gher doge to nihaayat parde ke saath rafa'-e-zaroorat kar sakoge aur 'auratein saath hon to aisa intizaam zaroor hai ke khauf ki wajah se woh door na ja sakengi aur nazdeek mein sakht be-pardagi hogi.

[59].Makkah-e-Mu'azzamah se jab Madeena-e-Tayyibah ke liye oont kiraaya karein to ek mu'allim ke jitne Hujjaaj hain woh sab muttafiq ho kar yeh shart karlein ke namaaz ke auqaat mein qaafila thehraana hoga, is soorat mein namaaz jama'at ke saath ba-saani ada kar sakenge ke jab yeh shart hogi to oont walon ko waqt-e-namaaz mein qaafila rokna padega aur agar kisi wajah se na rok sakenge to chand Baddu Hujjaaj ki hifaazat karenge ke yeh ba-itminaan namaaz ada karlein phir woh oont tak pahuncha denge.

Aur agar shart na ki to sirf maghrib ke liye qaafila rokenge baaqi namaazon ke liye nahiñ aur is soorat mein yeh kare ke namaaz padhne ke waqt oont se kuch aage nikal jaye aur namaaz ada karke phir shaamil ho jaye aur qaafila se door na ho ke aksar khatra hota hai aur baa'z martaba aisa bhi karna padta hai ke sunnat ya farz padhne tak qaafila sab aage nikal gaya to baaqi ke liye phir aage badh jaye warna qaafila se ziyada faasila ho jayega aur yeh bhi yaad rakhna chahiye ke farz-o-witr aur subah ki sunnat sawaari par jaaiz nahiñ. Unko utar kar padhe baaqi sunnatein ya nafl oont ki peeth par bhi padh sakte haiñ.

Tambeeh:- Khabardaar! Khabardaar! Namaaz hargiz na tark karna (na chhode) ke yeh hamesha bahut bada gunaa hai aur is haalat mein aur sakhtar (aur ziyada), ke jinke darbaar mein jaate ho raaste mein unhiñ ki na-farmaani karte chalo, to bataao ke tumne unko raazi kiya ya naaraaz. Maine khud bahut se Hujjaaj ko dekha hai ke namaaz ki taraf bilkul iltifaat (tawajjoh) nahiñ karte, thodi takleef par namaaz chhod dete haiñ haalaañ ke Shara'-e-Mutahhara ne jab tak aadmi hosh mein hai namaaz saaqit (mu'aaf) nahiñ ki.

[60]. Safar-e-Madeena-e-Tayyibah mein baa'z martaba qaafila na thaherne ke baa'is ba-majboori (majboori ki wajah se) Zohar-o-'Asr mila kar padhni hoti hai iske liye laazim hai ke Zohar ke farzon se faarigh hone se pehle iraada karle ke isi waqt 'Asr padhunga aur Farz-e-Zohar ke baa'd fauran 'Asr ki namaaz padhe yahañ tak ke beech mein Zohar ki sunnatein bhi na hon. Isi tarah Maghrib ke baa'd 'Isha bhi inhiñ sharton se jaaiz hai aur agar aisa mauqa' ho ke 'Asr ke waqt Zohar ya 'Isha ke waqt Maghrib padhni ho to sirf itni shart hai ke Zohar-o-Maghrib ke waqt mein waqt nikalne se pehle iraada karle ke inko 'Asr-o-'Isha ke saath padhunga.

[61]. Jab woh basti nazar pade jis mein thaherna ya jaana chahta hai yeh kahe:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْيَاحِ وَمَا ذَرَيْنِ
اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْقَرْيَةِ وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا -

Tarjama:- Aye Allah (عزوجل)! saatoñ aasmaanoñ ke Rab aur unke jinko aasmaanoñ ne saaya kiya aur saatoñ zameenoñ ke Rab aur unke jinko zameenoñ ne uthaaya aur shaitaanoñ ke Rab aur unke jinko unhoñ ne gumraah kiya aur hawaaon ke Rab aur unke jinko hawaaon ne udaaya. Aye Allah (عزوجل)! Ham tujhse is basti ki aur basti waloñ ki aur jo kuch isme hai unki bhalaai ka suwaal karte aur is basti ke aur basti waloñ ke shar se aur jo kuch isme hai uske shar se teri panaah maangte haiñ.

Ya sirf pichhli du'a (أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ) padhe, har balaa se mehfooz rahega.

[62].Jis shaher mein jaye wahan ke Sunni 'Aalimoon aur ba-shara' faqeeron ke paas adab se haazir ho, Mazaaraat ki ziyaarat kare, fuzool sair-o-tamaashe mein waqt na khoye.

[63].Jis 'Aalim ki khidmat mein jaye woh makaan mein ho to aawaaz na de baahar aane ka intizaar kare, uske huzoor be-zaroorat kalaam (guftugu) na kare, be-'ijaazat liye mas'alah na poochhe, uski koi baat apni nazar mein khilaaf-e-shara' (shari'at ke khilaaf) ma'loom ho to e'itraaz na kare aur dil mein nek gumaan rakhe magar yeh Sunni 'Aalam ke liye hai, bad-mazhab ke saaye se bhaage.

[64].Zikr-e-Khuda se dil behlaaye ke farishta saath rahega, na ke she'r va laghwiyat (fuzool baaton) se ke shaitaan saath hoga.

[65].Raat ko ziyada chale ke safar jald tai hota hai.

[66].Har safar khusoosan safar-e-hajj mein apne aur apne 'azeezon, doston ke liye du'a se ghaafil na rahe ke musaafir ki du'a qubool hai.

[67].Jab kisi mushkil mein madad ki zaroorat ho 3 baar kahe:

يَا عِبَادَ اللَّهِ اَعِينُونِي

Tarjama:- Aye Allah (عزوجل) ke nek Bando! Meri madad karo.

Ghaib se madad hogi yeh hukm Hadees mein hai.

[68].Jab sawaari ka jaanwar bhaag jaye aur pakad na sako yahi padho, fauran khada ho jayega.

[69].Jab jaanwar shokhi kare yeh du'a padhe:

أَفْعِزْ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (٨٣)

[Surah-Aale-Imran (3), Aayat-83]

Tarjama:- Kya Allah (عزوجل) ke deen ke siwa kuch aur talaash karte haiñ aur usi ke farmaan bardaar haiñ, khushi aur na-khushi se, woh jo aasmaanoñ aur zameen mein haiñ aur usi ki taraf tumko lautna hai.

[70]. يَا صَدُ (Ya-Swamadu) 134 baar roz padhe, bhook pyaas se bachega.

[71].Agar dushman ya rahzan (daaku) ka dar ho: لَا يَلْفِ padhe, har balaa se amaan hai.

[72].Jab raat ki taareeki pareshaan karne waali aaye, yeh du'a padhe:

يَا أَرْضُ! رَبِّي وَرَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلَقَ فِيكَ وَشَرِّ مَا دَبَّ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ
أَسَدٍ وَأَسْوَدٍ وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ الْإِدِّ وَمَا وَلَدَ -

Tarjama:- Aye Zameen! mera aur teer Parwardigaar Allah (عزوجل) hai, Allah (عزوجل) ki panaah maangta huñ tere shar se aur uske shar se jo tujh mein paida ki aur jo tujh par chali aur Allah (عزوجل) ki panaah sher aur kaale aur saanp aur bichchhu aur is shaher ke basne waale se aur shaitaan aur uski aulaad se.

[73].Jab kahiñ dushmanoñ se khauf ho, yeh padhle:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ -

Tarjama:- Aye Allah! (عزوجل) maiñ tujh ko unke seenoñ ke muqaabil karta huñ aur unki buraaiyoñ se teri panaah maangta huñ.

[74].Jab gham-o-pareshaani laahiq ho, yeh du'a padhe:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ
الْكَرِيمِ -

Tarjama:- Allah (عزوجل) ke siwa koi ma'bood nahiñ jo 'azmat wala hilm wala hai. Allah (عزوجل) ke siwa koi ma'bood nahiñ jo bade 'arsh ka maalik hai. Allah (عزوجل) ke siwa koi ma'bood nahiñ jo aasmaanoñ aur zameen ka maalik hai aur buzurg 'arsh ka maalik hai.

Aur aise waqt لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط aur حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ki kasrat kare.

[75].Agar koi cheez gum ho jaye to yeh kahe:

يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْبِعَادَ إِجْمَعُ بَيْنِي وَبَيْنَ ضَلَّتِي -

Tarjama:- Aye logoñ ko us din jama' karne waale jisme shak nahiñ, beshak Allah (عزوجل) waa'de ke khilaaf nahiñ karta, mere aur meri gumi cheez ke darmiyaan jama' karde.

Insha`Allah-Ta'ala mil jayegi.

[76].Har bulandi par chadhte Allahu-Akbar kahe aur dhaal mein utar-te Subhaanallah.

[77].Sote waqt ek baar Aayat-ul-Kursi hamesha padhe, ke chor aur shaitaan se amaan hai.

[78].Namaazein donoñ sarkaroñ mein waqt shuru' hote hi hoti haiñ, ma'an shuru' waqt par fauran azaan aur thodi der baa'd takbeer va jama'at ho jaati hai, jo shakhs kuch faasile par thehra ho itni gunjaaish nahiñ paata ke azaan sun kar wuzu kare phir haazir ho kar jama'at ya pehli raka'at mil sake aur wahañ ki badi barkat yahi tawaaf va ziyaarat aur namaazoñ ki takbeer-e-awwal hai. Lihaaza auqaat pehchaan rakhein, azaan se pehle wuzu tayyaar rahe, azaan sunte hi fauran chal deñ to takbeer-e-awwal milegi aur agar saff-e-awwal chahein, jiska sawaab be-nihaayat hai jab to azaan se pehle haazir ho jaana laazim hai.

[79].Waapsi mein bhi wahi tareeqe malhooz rakhe, jo yahañ tak bayaan huye.

[80].Makaan par aane ki taareekh va waqt se peshtar ittila' de de, be-ittila' hargiz na jaye khusoosan raat mein.

[81].Logoñ ko chahiye ke Haaji ka istiqbaal karein aur uske ghar pahunchne se qabl (pehle) du'a karaayein ke Haaji jab tak apne ghar mein qadam nahiñ rakhta uski du'a qubool hai.

[82].Sab se pehle apni Masjid mein aakar 2-Raka'at Nafl padhe.

[83].2-Raka'at ghar mein aakar padhe phir sab se ba-kushaada peshaani (khushi-khushi) mile.

[84].‘Azeezoñ dostoñ ke liye kuch na kuch tohfa zaroor laye aur Haaji ka tohfa tabarrukaat-e-harmain-shareefain se ziyada kya hai aur doosra tohfa du'a ka, ke makaan mein pahunchne se pehle istiqbaal karne waloñ aur sab musalmanoñ ke liye kare.

Chapter:- 02

Meeqaat Ka Bayaan

- Masaail..... 53
- Meeqaat 5 Haiñ..... 53

Meeqaat Ka Bayaan

Meeqaat us jagah ko kehte haiñ ke Makkah-e-Mu'azzamah ke jaane waale ko baghair Ehraam wahañ se aage jaana jaaiz nahiñ agarche tijaarat waghaira kisi aur gharz se jaata ho. [**Aammah-e-Kutub**]

Mas'alah-01:- Meeqaat Paanch Haiñ:-

- ❖ **[01].Zul-Hulaifah:-** Yeh Madeenah-e-Tayyibah ki Meeqaat hai. Is zamaane mein is jagah ka naam Abyaar-e-'Ali hai. Hindustani ya aur Mulk waale Hajj se pehle agar Madeena-Tayyibah ko jayein aur wahañ se phir Makkah-e-Mu'azzamah ko, to woh bhi Zul-Hulaifah se Ehraam baandhein.
- ❖ **[02].Zaat-e-'Irq:** Yeh Iraaq waloñ ki Meeqaat hai.
- ❖ **[03].Juhfah:** Yeh Shaamiyoñ ki Meeqaat hai magar Juhfah ab bilkul maa'doom (khatm) sa ho gaya hai wahañ aabaadi na rahi, sirf baa'z nishaan paaye jaate haiñ. Iske jaanne waale ab kam honge, lihaaza ahl-e-shaam Raabigh se Ehraam baandhte haiñ ke Juhfah Raabigh ke qareeb hai.
- ❖ **[04].Qarn:** Yeh Najd (ya'ni maujooda riyaadh) waloñ ki Meeqaat hai, yeh jagah Taaif ke qareeb hai.
- ❖ **[05].Yalamlam:** Ahl-e-Yaman ke liye.

Mas'alah-02:- Yeh Meeqaatain unke liye bhi haiñ jinka zikr huwa aur unke 'alaawa jo shakhs jis Meeqaat se guzre uske liye wahi Meeqaat hai aur agar Meeqaat se na guzra to jab Meeqaat ke muhaazi (baraabar) aaye us waqt Ehraam baandh le, maslan: Hindiyoñ ki Meeqaat Koh-e-Yalamlam ki muhaazaat (baraabari) hai aur muhaazaat mein aana use khud ma'loom na ho to kisi jaanne waale se pooch kar ma'loom kare aur agar koi aisa na mile jis se daryaaft kare to Taharri (ghaur-o-fikr) kare agar kisi tarah muhaazaat ka 'ilm na ho to Makkah-e-Mu'azzamah jab 2 manzil baaqi rahe Ehraam baandh le. [**Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-03:- Jo shakhs 2 Meeqaaton se guzra, maslan: Shaami (mulk-e-shaam ka rehne wala) ke Madeena-Munawwara ki raah se Zul-Hulaifah aaya aur wahaan se Juhfah ko, to afzal yeh hai ke pehli Meeqaat par Ehraam baandhe aur doosri par baandha jab bhi harj nahiin. Yunhi agar Meeqaat se na guzra aur muhaazaat mein 2 Meeqaatain padti haiin to jis Meeqaat ki muhaazaat pehle ho, wahaan Ehraam baandhna afzal hai. [Durr-e-Mukhtaar, 'Aalamgiri]

Mas'alah-04:- Makkah-e-Mu'azzamah jaane ka irada na ho balke Meeqaat ke andar kisi aur jagah maslan: Jeddah jaana chahta hai to use Ehraam ki zaroorat nahiin phir wahaan se agar Makkah-e-Mu'azzamah jaana chahe to baghair Ehraam ja sakta hai, lihaaza jo shakhs Haram mein baghair Ehraam jaana chahta hai woh yeh Heelah kar sakta hai ba-sharte ke waaqi'ee uska irada pehle maslan Jeddah jaane ka ho. Neez Makkah-e-Mu'azzamah Hajj aur 'Umrah ke irada se na jaata ho, maslan: tijaarat ke liye Jeddah jaata hai aur wahaan se faarigh ho kar Makkah-e-Mu'azzamah jaane ka irada hai aur agar pehle hi se Makkah-e-Mu'azzamah ka irada hai to ab baghair Ehraam nahiin ja sakta. Jo shakhs doosre ki taraf se Hajj-e-Badal ko jaata ho use yeh Heelah jaaiz nahiin. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-05:- Meeqaat se peshtar Ehraam baandhne mein harj nahiin balke behtar hai ba-sharte ke Hajj ke mahinoon mein ho aur shawwaal se pehle ho to mana' hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-06:- Jo log Meeqaat ke andar ke rehne waale haiin magar Haram se baahar haiin unke Ehraam ki jagah Hil ya'ni Bairoon-e-Haram (haram ki baahar ki jagah) hai. Haram se baahar jahaan chahein Ehraam baandhein aur behtar yeh ke ghar se Ehraam baandhein aur yeh log agar Hajj ya 'Umrah ka irada na rakhte hon to baghair Ehraam Makkah-e-Mu'azzamah ja sakte haiin. ['Aammah-e-Kutub]

Mas'alah-07:- Haram ke rehne waale Hajj ka Ehraam Haram se baandhein aur behtar yeh ke Masjid-ul-Haraam-Shareef mein Ehraam baandhein aur 'Umrah ka Bairoon-e-Haram (haram ke baahar) se aur behtar yeh ke Tan'eem se ho. [Durr-e-Mukhtaar, Waghaira]

Mas`alah-08:- Makkah waale agar kisi kaam se Bairoon-e-Haram (haram se baahar) jayein to unhein waapsi ke liye Ehraam ki haajat (zaroorat) nahiin aur Meeqaat se baahar jayein to ab baghair Ehraam wapas aana unhein jaaiz nahiin. [**Aalamgiri, Raddul-Muhtaar**]

Chapter:- 03

Ehraam Ka Bayaan

- **Ehraam Ke Ahkaam..... 59**
- **Hajj 3 Tarah Ka Hota Hai..... 60**
- **Woh Baatein Jo Ehraam Mein Haraam Haiñ..... 66**
- **Ehraam Ke Makruhaat..... 68**
- **Yeh Baatein Ehraam Mein Jaaiz Haiñ..... 69**
- **Ehraam Mein Mard Va 'Aurat Ke Farq..... 72**

Ehraam Ka Bayaan

Allah (عزوجل) Farmata Hai:-

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَّعْلَمُهُ
اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (۱۹۷)

[Surah-Al-Baqarah (2), Aayat-197]

Hajj ke chand mahine ma'loom haiñ, jisne unme Hajj (apne upar) laazim kiya (Ehraam baandha) to na fuhsh hai, na fisq, na jhagadna Hajj mein aur jo kuch bhalaai karo Allah (عزوجل) use jaanta hai aur tosha lo, be-shak sab se accha tosha taqwa hai aur mujhi se daro, aye 'aql walo!.

Aur Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (۱) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ ۚ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِينَ
الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ

[Surah-Al-Maaidah (5), Aayat-1-2]

Aye imaan walo! 'uqood poore karo, tumhaare liye chaupaaye jaanwar halaal kiye gaye, siwa unke jinka tum par bayaan hoga magar haalat-e-ehraam mein shikaar ka qasd na karo, be-shak Allah (عزوجل) jo chaahta hai hukm farmata hai. Aye imaan walo! Allah (عزوجل) ke sha'aair aur maah-e-haraam aur haram ki qurbaani aur jin jaanwaron ke galoñ mein haar daale gaye (qurbaani ki 'alaamat ke liye) unki be-hurmati na karo aur na un logoñ ki jo khaana-e-ka'bah ka qasd apne Rab ke fazl aur riza talab karne ke liye karte haiñ aur jab Ehraam kholo, us waqt shikaar kar sakte ho.

Hadees-01:- Saheehain mein Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se marvi, main **Rasoolullah** (ﷺ) ko Ehraam ke liye Ehraam se pehle aur Ehraam kholne ke liye Tawaaf se pehle khushbu lagaati jis mein mushk thi, uski

chamak **Huzoor** (ﷺ) ki maang mein Ehraam ki haalat mein goya main ab dekh rahi hun.

Hadees-02:- Abu Dawood Zaid Bin Saabit (رضي الله عنه) se raavi, ke **Nabi** (ﷺ) ne Ehraam baandhne ke liye ghusl farmaya.

Hadees-03:- Saheeh Muslim Shareef mein Abu Sa'eed (رضي الله عنه) se marvi, kehte hain ham **Huzoor** (ﷺ) ke saath Hajj ko nikle, apni aawaaz Hajj ke saath khoob buland karte.

Hadees-04:- Tirmizi va Ibn-e-Maajah va Baihaqi Sahl Bin Saa'd (رضي الله عنه) se raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jo musalmaan Labbaik kehta hai to dahne-baayein jo patthar ya darakht ya dhela khatm-e-zameen (zameen ki intiha) tak hai Labbaik kehta hai."

Hadees-05-06:- Ibn-e-Maajah va Ibn-e-Khuzaimah va Ibn-e-Hibbaan va Haakim Zaid Bin Khalid Johni se raavi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Jibreel ne aakar mujhse yeh kaha ke: apne Ashaab (sahaaba) ko hukm farma dijiye ke Labbaik mein apni aawaaz buland karein ke yeh Hajj ka shi'aar (nishaani) hai." Isi ke misl Saaib (رضي الله عنه) se marvi.

Hadees-07:- Tabraani Ausat mein Abu Hurairah (رضي الله عنه) se raavi, ke Labbaik kehne wala jab Labbaik kehta hai to use bashaarat (khush-khabri) di jaati hai. 'Arz ki gayi: Jannat ki bashaarat di jaati hai?. Farmaya: haan.

Hadees-08:- Imaam Ahmad va Ibn-e-Maajah Jaabir Bin 'Abdullah aur Tabraani va Baihaqi 'Aamir Bin Rabi'ah (رضي الله تعالى عنهم) se raavi, ke **Rasoolullah** (ﷺ) farmate hain: "Muhrim (ehraam baandhne wala) jab aaftaab (sooraj) doobne tak Labbaik kehta hai to aaftaab doobne ke saath uske gunaah ghaayab ho jaate hain aur aisa ho jaata hai jaisa us din ke paida huwa."

Hadees-09:- Tirmizi va Ibn-e-Maajah va Ibn-e-Khuzaimah Ameer-ul-Momineen Siddiq-e-Akbar (رضي الله عنه) se raavi, ke kisi ne **Rasoolullah** (ﷺ) se suwaal kiya, ke Hajj ke afzal Aa'maal kya hain?. Farmaya: "Buland aawaaz se Labbaik kehna aur Qurbaani karna."

Hadees-10:- Imaam Shaafa'ee Khuzaimah Bin Saabit (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) jab Labbaik se faarigh hote to **Allah** (عز وجل) se uski riza aur jannat ka suwaal karte aur dozakh se panaah maangte.

Hadees-11:- Abu Dawood va Ibn-e-Maajah Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se raavi, kehti haiñ maine **Rasoolullah** (ﷺ) ko farmate suna ke: "Jo Masjid-e-Aqsa se Masjid-ul-Haraam tak Hajj ya 'Umrah ka Ehraam baandh kar aaya uske agle aur pichhle gunaah baksh diye jayenge ya uske liye Jannat waajib ho gayi."

(Ehraam Ke Ahkaam)

[01].Yeh to pehle ma'loom ho chuka hai ke hindiyoñ ke liye Meeqaat (jahañ se ehraam baandhne ka hukm hai) Koh-e-Yalamlam ki muhaazaat hai. Yeh jagah kaamraan se nikal kar samundar mein aati hai, jab Jeddah 2-3 manzil reh jaata hai jahaaz waale ittila' (khabar) de dete haiñ, pehle se Ehraam ka saamaan tayyaar rakheñ.

[02].Jab woh jagah qareeb aaye, miswaak kareñ aur wuzu kareñ aur khoob mal kar nahaayeñ, na naha sakeñ to sirf wuzu kareñ yahañ tak ke haiz-o-nifaas waali aur bacche bhi nahaayeñ aur ba-tahaarat Ehraam baandheñ yahañ tak ke agar ghusl kiya phir be-wuzu ho gaya aur Ehraam baandh kar wuzu kiya to fazeelat ka sawaab nahiñ aur paani zarar (nuqsan) kare to uski jagah Tayammum nahiñ, haañ agar Namaaz-e-Ehraam ke liye Tayammum kare to ho sakta hai.

[03].Mard chaheñ to sar munda leiñ ke Ehraam mein baaloñ ki hifaazat se najaat milegi warna kangha karke khushbu-daar tel (oil) daaleñ.

[04].Ghusl se pehle naakhun katreñ, khat banwaayeñ, mu-e-baghal va zere-naaf (baghal aur naaf ke neeche ke baal) door kareñ balke peeche ke bhi ke dhela lete waqt baaloñ ke tootne ukhadne ka qissa na rahe.

[05].Badan aur kapdoñ par khushbu lagaayeñ ke sunnat hai, agar khushbu aisi hai ke uska jirm (baareek zarra) baaqi rahega jaise mushk waghaira, to kapdoñ mein na lagaayeñ.

[06].Mard sile kapde aur moze utaar dein ek chaadar nayi ya dhuli odhein aur aisa hi ek tahband baandhein. Yeh kapde safaid aur naye behtar hain aur agar ek hi kapda pehna jis se saara satr chhup gaya jab bhi jaaiz hai. Baa'z awaam yeh karte hain ke usi waqt se chaadar dahni baghal ke neeche karke donoñ pallu baayeñ mondhe par daal dete hain yeh khilaaf-e-sunnat hai, balke sunnat yeh hai ke is tarah chaadar odhna Tawaaf ke waqt hai aur Tawaaf ke 'alaawa baaqi waqtoñ mein 'aadat ke muwaafiq chaadar odhi jaye ya'ni donoñ mondhe aur peeth aur seena sab chhupa rahe.

[07].Jab woh jagah aaye aur waqt-e-makrooh na ho to 2-raka'at ba-niyyat-e-ehraam (ehraam ki niyyat se) padhein, pehli mein Faatihah ke baa'd **قُلْ يَٰٓأَيُّهَا** doosri mein **قُلْ هُوَ اللَّهُ** padhe.

[08].Hajj 3 Tarah Ka Hota Hai:-

Ek yeh ke nira (sirf) Hajj kare, use **Ifraad** kehte hain aur haaji ko **Mufrid**. Isme baa'd-e-salaam yun kahe:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى -

Tarjama:- Aye Allah (عزوجل)! main hajj ka iraada karta hun use tu mere liye muyassar kar aur use mujh se qubool kar, maine hajj ki niyyat ki aur khaas Allah (عزوجل) ke liye maine ehraam baandha (baa'd wali donoñ niyyatoñ ka bhi tarjama yahi hai. Itna farq hai ke hajj ki jagah doosri mein 'umrah hai aur teesri mein hajj-o-'umrah donoñ)

Doosra yeh ke yahan se nire (sirf) 'Umre ki niyyat kare, Makkah-e-Mu'azzamah mein Hajj ka Ehraam baandhe use **Tamatto'** kehte hain aur haaji ko **Mutamatte'**. Isme yahan baa'd-e-salaam yun kahe:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا مُخْلِصًا لِلَّهِ تَعَالَى -

Teesra yeh ke Hajj va 'Umrah donoñ ki yahiñ se niyyat kare aur yeh sab se afzal hai use **Qiraan** kehte haiñ aur haaji ko **Qaarin**. Isme baa'd-e-salaam yuñ kahe:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُبْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي نَوَيْتُ الْعُبْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى -

Aur teenoñ sooratoñ mein is niyyat ke baa'd Labbaik ba-aawaaz kahe Labbaik yeh hai:

لَبَّيْكَ ط اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ط لَا شَرِيكَ لَكَ ط

Tarjama:- Maiñ tere paas haazir hua, Aye Allah (عزوجل)! maiñ tere huzoor haazir hua, tere huzoor haazir hua, tera koi shareek nahiñ maiñ tere huzoor haazir hua beshak ta'reef aur ne'mat aur mulk tere hi liye hai tera koi shareek nahiñ hai.

Jahañ-jahañ waqf ki 'alaamateiñ (ya'ni thaherne ki nishaaniyaañ) bani haiñ wahañ waqf kare. Labbaik 3 baar kahe aur Durood-Shareef padhe phir du'a maange. Ek du'a yahañ par yeh manqool hai:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ -

Tarjama:- Aye Allah (عزوجل)! Maiñ teri riza aur jannat ka saail huñ aur tere ghazab aur jahannam se teri hi panaah maangta huñ.

Aur yeh du'a bhi buzurgoñ se manqool hai:

اللَّهُمَّ أَحْرَمَ لَكَ شَعْرِي وَبَشَرِي وَعَظْمِي وَدَمِي مِنَ النِّسَاءِ وَالطِّيبِ وَكُلِّ شَيْءٍ حَرَّمْتَهُ عَلَى الْمُحْرِمِ ابْتِغَاءً بِذَلِكَ وَجْهَكَ الْكَرِيمَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعِلُّ الصَّالِحُ لَبَّيْكَ ذَا النِّعَمَاءِ وَالْفُضْلِ الْحَسَنِ لَبَّيْكَ مَرْغُوبًا وَمَرْهُوبًا إِلَيْكَ لَبَّيْكَ إِلَهَ الْخَلْقِ لَبَّيْكَ لَبَّيْكَ حَقًّا حَقًّا تَعَبُّدًا وَرَقًّا لَبَّيْكَ عَدَدَ التُّرَابِ وَالْحَصَى لَبَّيْكَ لَبَّيْكَ ذَا الْبَعَارِجِ لَبَّيْكَ لَبَّيْكَ مِنْ عَبْدٍ أَبَقَ إِلَيْكَ . لَبَّيْكَ لَبَّيْكَ فَرَاغَ الْكُرُوبِ لَبَّيْكَ لَبَّيْكَ أَنَا عَبْدُكَ لَبَّيْكَ لَبَّيْكَ غَفَّارَ الذُّنُوبِ لَبَّيْكَ اللَّهُمَّ أَعِنِّي عَلَى آدَاءِ فَرَضِ الْحَجِّ وَتَقَبَّلْهُ مِنِّي وَاجْعَلْنِي مِنَ الَّذِينَ اسْتَجَابُوا لَكَ وَأَمْنُوا بِوَعْدِكَ وَاتَّبَعُوا أَمْرَكَ وَاجْعَلْنِي مِنْ وَقْدِكَ الَّذِينَ رَضِيتَ عَنْهُمْ وَأَرْضَيْتَهُمْ وَقَبِلْتَهُمْ -

Tarjama:- Aye Allah (عزوجل)! Tere liye ehraam baandha, mere baal aur bushrah (chehre) ne aur meri haddi aur mere khoon ne auratoñ aur khushbu' se aur har us cheez se jisko tune

Muhrim par haraam kiya us se main tere wajah-e-kareem ka taalib hun, main tere huzoor haazir hua aur kul khair tere haath mein hai aur raghbat va 'amal-e-saaleh teri taraf hai, main tere huzoor haazir hua aye ne'mat aur acche fazl waale! main tere huzoor haazir hua teri taraf raghbat karta hua aur darta hua, tere huzoor haazir hua aye makhlooq ke Ma'bood! Baar-baar haazir hun haq samajh kar 'ibaadat aur bandagi jaan kar khaak aur kankariyon ki ginti ke muwaafiq, labbaik baar-baar haazir hun aye bulandiyon waale! Baar-baar haazir hai bhaage huye ghulaam ki tere huzoor. Labbaik-labbai Aye sakhtiyon ke door karne waale! Labbaik-labbai main tera banda hun. Labbaik-labbai aye gunaahon ke bakhshne waale! Labbaik Aye Allah (عزوجل)! Hajj-e-Farz ke ada karne par meri madad kar aur isko meri taraf se qubool kar aur mujh ko un logon mein kar jinhon ne teri baat qubool ki aur tere waa'de par imaan laye aur tere amr ka ittibaa' kiya aur mujh ko apne us wafd (jama'at) mein karde jinse tu raazi hai aur jinko tune raazi kiya aur jinko tune maqbool banaaya.

Aur Labbaik ki kasrat karein, jab shuru' karein 3 baar kahein.

Mas'alah-01:- Labbaik ke alfaaz jo mazkoor huye unme kami na ki jaye, ziyada kar sakte hain balke behtar hai magar ziyaadti aakhir mein ho darmiyaan mein na ho. [Jauharah]

Mas'alah-02:- Jo shakhs buland aawaaz se Labbaik keh raha hai to usko is haalat mein salaam na kiya jaye ke makrooh hai aur agar kar liya to khatam karke jawaab de, haan agar jaanta ho ke khatam karne ke baa'd jawaab ka mauqa' na milega to is waqt jawaab de sakta hai. [Mansak]

Mas'alah-03:- Ehraam ke liye ek martaba zubaan se Labbaik kehna zaroori hai aur agar iski jagah, سُبْحَانَ اللَّهِ ya الْحَمْدُ لِلَّهِ , لَا إِلَهَ إِلَّا اللَّهُ ya koi aur zikr-e-ilaahi kiya aur Ehraam ki niyyat ki to Ehraam ho gaya magar sunnat Labbaik kehna hai. ['Aalamgiri, waghaira] Goonga ho to use chahiye ke hont ko jumbish de.

Mas'alah-04:- Ehraam ke liye niyyat shart hai agar baghair niyyat Labbaik kaha Ehraam na huwa. Yunhi tanha niyyat bhi kaafi nahi jab tak Labbaik ya iske qaaim maqaam koi aur cheez na ho. ['Aalamgiri]

Mas'alah-05:- Ehraam ke waqt Labbaik kahe to uske saath hi niyyat bhi ho yeh baarha ma'loom ho chuka hai ke niyyat dil ke irade ko kehte hain. Dil mein irada na ho to Ehraam hi na huwa aur behtar yeh ke zubaan se bhi kahe, maslan:

Qiraan mein: **لَبَّيْكَ بِالْعُمْرَةِ وَالْحَجِّ** aur

Tamatto' mein: **لَبَّيْكَ بِالْعُمْرَةِ** aur

Ifraad mein: **لَبَّيْكَ بِالْحَجِّ** kahe.

[Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-06:- Doosre ki taraf se Hajj ko gaya to uski taraf se Hajj karne ki niyyat kare aur behtar yeh ke Labbaik mein yun kahe:

لَبَّيْكَ عَنْ فُلَانٍ

Ya'ni fulaan ki jagah uska naam le aur agar naam na liya magar dil mein iraada hai jab bhi harj nahiin. [Mansak]

Mas'alah-07:- Sone waale ya mareez ya behosh ki taraf se kisi aur ne Ehraam baandha to woh Muhrim ho gaya jiski taraf se Ehraam baandha gaya Muhrim ke ahkaam us par jaari honge, kisi mamnu' ka irtikaab (ya'ni jis se mana' kiya gaya tha woh) kiya to kaffara waghaira usi par (ya'ni jis ki taraf se ehraam baandha hai usi par) laazim aayega, us par nahiin jisne uski taraf se Ehraam baandh diya. Aur Ehraam baandhne wala khud bhi Muhrim hai aur jurm kiya to ek hi jaza (kaffara) waajib hogi 2 nahiin, ke uska ek hi Ehraam hai. Mareez aur sone waale ki taraf se Ehraam baandhne mein yeh zaroor hai ke Ehraam baandhne ka unhoñ ne hukm diya ho aur behosh mein iski zaroorat nahiin (ya'ni hukm dene ki zaroorat nahiin). [Raddul-Muhtaar]

Mas'alah-08:- Tamaam af'aal-e-hajj (hajj ke tamaam arkaan) ada karne tak behosh raha aur Ehraam ke waqt hosh mein tha aur apne aap Ehraam baandha tha to uske saath waale tamaam maqaamaat mein le jayein aur agar Ehraam ke waqt bhi behosh tha unhiñ logoñ ne Ehraam baandh diya tha to le jaana behtar hai zaroor nahiin. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-09:- Ehraam ke baa'd Majnoon huwa to Hajj saheeh hai aur jurm karega to jaza laazim. [Raddul-Muhtaar]

Mas'alah-10:- Na-samajh bacche ne khud Ehraam baandha ya af'aal-e-hajj ada kiye to Hajj na huwa balke uska Wali uski taraf se baja laye magar Tawaaf ke baa'd ki 2-raka'tein ke bacche ki taraf se Wali na padhega, uske saath baap aur bhaai donoñ hoñ to baap Arkaan ada kare samajh-waal baccha khud af'aal-e-hajj ada kare, Rami waghaira baa'z baatein chhod deñ to unpar kaffara waghaira laazim nahiñ. Yunhi na-samajh bacche ki taraf se uske Wali ne Ehraam baandha aur bacche ne koi mamnu' (mana' kiya hua) kaam kiya to baap par bhi kuch laazim nahiñ. [**Aalamgiri, Raddul-Muhtaar, Mansak**]

Mas'alah-11: Bacche ki taraf se Ehraam baandha to uske sile huye kapde utaar lene chahiye, chaadar aur tahband pehnaayein aur un tamaam baaton se bachayein jo Muhrim ke liye na-jaaiz haiñ aur Hajj ko faasid kar diya to qaza waajib nahiñ agarche woh baccha samajh-waal ho. [**Aalamgiri**]

Mas'alah-12:- Labbaik kehte waqt niyyat Qiraan ki hai to Qiraan hai aur Ifraad ki hai to Ifraad, agarche zubaan se na kaha ho. Hajj ke iraa'de se gaya aur Ehraam ke waqt niyyat haazir na rahi to Hajj hai aur agar niyyat kuch na thi to jab tak Tawaaf na kiya ho use ikhtiyaar hai Hajj ka Ehraam qaraar de ya 'Umre ka aur Tawaaf ka ek phera bhi kar chuka to yeh Ehraam 'Umrah ka ho gaya. Yunhi Tawaaf se pehle jima' kiya ya rok diya gaya (jisko Ihsaar kehte haiñ) to 'Umrah qaraar diya jaye ya'ni qaza mein 'Umrah karna kaafi hai. [**Aalamgiri**]

Mas'alah-13:- Jisne Hajjatul-Islaam na kiya ho aur Hajj ka Ehraam baandha, farz va nafl ki niyyat na ki to Hajjatul-Islaam ada ho gaya. [**Aalamgiri**]

Mas'alah-14:- 2 Hajj ka Ehraam baandha to 2 Hajj waajib ho gaye aur 2 'Umre ka to 2 'Umre (waajib). Ehraam baandha aur Hajj ya 'Umrah kisi khaas ko mu'ayyan (muta'ayyan/fix) na kiya phir Hajj ka Ehraam baandha to pehla 'Umrah hai aur doosra 'Umrah ka baandha to pehla Hajj hai aur agar doosre Ehraam mein bhi kuch niyyat na ki to Qiraan hai. [**Aalamgiri**]

Mas'alah-15:- Labbaik mein Hajj kaha aur niyyat 'Umrah ki hai ya 'Umrah kaha aur niyyat Hajj ki hai, to jo niyyat hai woh hai lafz ka e'tibaar nahiñ aur Labbaik mein Hajj kaha aur niyyat donoñ ki hai to Qiraan hai. [**Aalamgiri**]

Mas'alah-16:- Ehraam baandha aur yaad nahiñ ke kiska baandha tha to donoñ waajib haiñ ya'ni Qiraan ke af'aal baja laye ke pehle 'Umrah kare phir Hajj magar Qiraan ki qurbaani iske zimme nahiñ. Agar 2 cheezoñ ka Ehraam baandha aur yaad nahiñ ke donoñ Hajj haiñ ya 'Umre ya Hajj va 'Umrah to Qiraan hai aur qurbaani waajib. Hajj ka Ehraam baandha aur yeh niyyat nahiñ ke kis saal karega to is saal ka muraad liya jayega. [**Aalamgiri**]

Mas'alah-17:- Mannat va Nafl ya Farz va Nafl ka Ehraam baandha to Nafl hai. [**Aalamgiri**]

Mas'alah-18:- Agar yeh niyyat ki ke fulaañ ne jiska Ehraam baandha usi cheez ka mera Ehraam hai aur baa'd mein ma'loom ho gaya ke usne kis cheez ka Ehraam baandha hai to uska bhi wahi hai aur ma'loom na huwa to Tawaaf ke pehle phere se peshtar (pehle) jo chahe mu'ayyan (muta'ayyan/fix) karle aur Tawaaf ka ek phera kar liya to 'Umrah ka ho gaya. Yunhi Tawaaf se pehle jima' kiya ya rok diya gaya ya Wuqoof-e-'Arafah ka waqt na mila to 'Umrah ka hai. [**Mansak**]

Mas'alah-19:- Hajj-e-Badal ya Mannat ya Nafl ki niyyat ki to jo niyyat ki wahi hai agarche usne ab tak Hajj-e-Farz na kiya ho aur agar ek hi Hajj mein Farz va Nafl donoñ ki niyyat ki to farz ada hoga. Aur agar yeh gumaan karke Ehraam baandha ke yeh Hajj mujh par laazim hai ya'ni farz hai ya mannat, baa'd ko zaahir huwa ke laazim na tha to is Hajj ko poora karna zaroori ho gaya, faasid karega to qaza laazim hogi, ba-khilaaf namaaz ke farz samajh kar shuru' ki thi baa'd ko ma'loom huwa ke farz padh chuka hai to poori karna zaroor nahiñ faasid karega to qaza nahiñ. [**Mansak**]

Mas'alah-20:- Labbaik kehne ke 'alaawa ek doosri soorat bhi Ehraam ki hai agarche Labbaik na kehna bura hai ke tark-e-sunnat hai woh yeh ke Badanah (ya'ni oont ya gaay) ke gale mein haar daal kar Hajj ya 'Umrah ya donoñ ya donoñ mein ek ghair-e-mu'ayyan ke iraade se haankta huwa le chala to Muhrim ho gaya agarche Labbaik na kahe, khwaah woh Badanah Nafl ka ho ya Nazar ka ya shikaar ka badla ya kuch aur. Agar doosre ke haath Badanah bheja phir khud gaya to jab tak raaste mein use pa na le Muhrim na hoga, lihaaza agar Meeqaat tak na paaya to Labbaik ke saath Ehraam baandhna zaroor hai. Haañ agar Tamatto' ya Qiraan ka jaanwar hai to pa

lena shart nahiñ magar isme yeh zaroor hai ke Hajj ke mahinoñ mein Tamatto' ya Qiraan ka Badanah bheja ho aur unhiñ mahinoñ mein khud bhi chala ho peshtar (pehle) se bhejna kaam na dega aur agar bakri ko haar pehna kar bheja ya le chala ya oont gaay ko haar na pehnaaya balke nishaani ke liye kohaani cheer diya ya jhool uda diya to Muhrim na huwa. [**Aalamgiri, Durr-e-Mukhtaar**]

Mas'alah-21:- Chand shakhs Badanah mein shareek haiñ, use liye jaate haiñ sabke hukm se ek ne use haar pehnaaya, sab Muhrim ho gaye aur baghair unke hukm ke usne pehnaaya to yeh Muhrim huwa, woh na huye. [**Aalamgiri**]

Mas'alah-22:- Haar pehnaane ke maa'na (matlab) yeh haiñ ke oon ya baal ki rassi mein koi cheez baandh kar uske gale mein latka deñ ke logoñ ko ma'loom ho jaye ke Haram-Shareef mein qurbaani ke liye hai taake us se koi ta'arruz na kare (ya'ni use koi roke na) aur raaste mein thak gaya aur zibah kar diya to use maaldaar shakhs na khaaye. [**Raddul-Muhtaar**]

Mas'alah-23:- Is soorat mein bhi sunnat yahi hai ke Badanah ko haar pehnaane se peshtar Labbaik kahe. [**Mansak**]

(Woh Baatein Jo Ehraam Mein Haraam Haiñ)

[09].Yeh Ehraam Tha, Iske Hote Hi Yeh Kaam Haraam Ho Gaye:

- ❖ [01]. 'Aurat se sohbat (hambistari).
- ❖ [02].Bosa (kiss). [03].Masaas (shahwat paida karne ke liye jism ke kisi hisse ko chhuna ya malna). [04].Gale lagaana. [05].Uski andaam-e-nihaani ('aurat ki sharmgaah) par nigaah, jabke yeh chaaron baatein ba-shahwat hon.
- ❖ [06]. 'Auraton ke saamne is kaam ka (ya'ni jima' bosa waghaira ka) naam lena.
- ❖ [07].Fuhsh (behuda baatein). [08].Gunaah hamesha haraam the ab aur sakht haraam ho gaye.

- ❖ [09].Kisi se dunyawī ladaayi jhagda.
- ❖ [10].Jangal ka shikaar. [11].Uski taraf shikaar karne ko ishaara karna. [12].Ya kisi tarah bataana. [13].Bandoq ya baarood ya uske zibah karne ko chhuri dena. [14].Uske ande todna. [15].Par ukhedna. [16].Paauñ ya baazu todna. [17].Uska doodh duhna. [18].Uska gosht. ya [19].Ande pakaana, bhunna. [20].Bechna. [21].Khareedna. [22].Khaana.
- ❖ [23].Apna ya doosre ka naakhun katarna ya doosre se apna katarwana.
- ❖ [24].Sar se paauñ tak kahiñ se koi baal kisi tarah juda karna.
- ❖ [25].Muh, ya [26].Sar kisi kapde waghaira se chhupaana.
- ❖ [27].Basta ya kapde ki buqchi ya gathri sar par rakhna.
- ❖ [28].‘Amaama baandhna.
- ❖ [29].Burqa [30].Dastaane pehenna.
- ❖ [31].Moze ya juraabeñ waghaira jo wast-e-qadam (darmiyaani paauñ) ko chhupaaye (jahañ ‘arabi joote ka tasma hota hai) pehenna agar jootiyaañ na hoñ to moze kaat kar pehneñ ke woh tasma (lace) ki jagah na chhupe.
- ❖ [32].Sila kapda pehenna.
- ❖ [33].Khushbu baaloñ, ya [34].Badan, ya [35].Kapdoñ meñ lagaana.
- ❖ [36].Malaageeri (sandalwood) ya kusum (safflower), kesar (saffron) gharz kisi khushbu ke range kapde pehenna jabke abhi khushbu de rahe hoñ.
- ❖ [37].Khaalis khushbu mushk, ambar, za’fraan, jaawitri, laung, ilaichi, daarcheeni (cinnamon), zanjabeel (sookha adrak) waghaira khaana.
- ❖ [38].Aisi khushbu ka aanchal meñ baandhna jisme filhaal mahak ho jaise mushk, ambar, za’fraan.
- ❖ [39].Sar ya daadhi ko khatmi ya kisi khushbu-daar ya aisi cheez se dhona jis se juyeñ mar jayeñ.

- ❖ [40].Wasma (neel ke patte jinse khizaab tayyaar kiya jaata hai) mehndi ka khizaab lagaana.
- ❖ [41].Gond waghaira se baal jamaana.
- ❖ [42].Zaitoon, ya [43].Til ka tel agarche be-khushbu ho baaloñ ya badan mein lagaana.
- ❖ [44].Kisi ka sar moondna agarche uska Ehraam na ho.
- ❖ [45].Juñ maarna. [46].Phenkna. [47].Kisi ko iske maarne ka ishaara karna. [48].Kapda iske maarne ko dhona. ya [49].Dhoop mein daalna. [50].Baaloñ mein paara (mercury) waghaira iske maarne ko lagaana, gharz juñ ke halaak par kisi tarah baa'is (sabab) hona.

(Ehraam Ke Makruhaat)

[10].Ehraam mein yeh baatein makrooh haiñ:

- ❖ [01].Badan ka mail chhudana.
- ❖ [02].Baal ya badan khilli (betel-leaf) ya saaboon waghaira be-khushbu ki cheez se dhona.
- ❖ [03].Kanghi karna. [04].Is tarah khujaana ke baal tootne ya juñ ke girne ka andesha ho.
- ❖ [05].Angarakha kurta chugha pehenne ki tarah kandhoñ par daalna.
- ❖ [06].Khushbu ki dhooni diya huwa kapda, ke abhi khushbu de raha ho pehenna aur odhna.
- ❖ [07].Qasdan (jaanboojh kar) khushbu soonghna agarche khushbu-daar phal ya patta ho jaise limoon (lemon), naarangi, pudina, 'itr-daana.
- ❖ [08].'Itr-farosh ki dukaan par is gharz se baithna ke khushbu se dimaagh mu'attar hoga.

- ❖ [09].Sar, ya [10].Muh par patti baandhna.
- ❖ [11].Ghilaaf-e-Ka'bah-e-Mu'azzamah ke andar is tarah daakhil hona ke Ghilaaf-Shareef sar ya muh se lage.
- ❖ [12].Naak waghaira muh ka koi hissa kapde se chhupaana.
- ❖ [13].Koi aisi cheez khaana peena jisme khushbu padi ho aur na woh pakaayi gayi ho na bu zaail ho gayi (khatm gayi) ho.
- ❖ [14].Be-sila kapda rufu kiya huwa ya paivand (patch) laga huwa pehenna.
- ❖ [15].Takiya par muh rakh kar aundhe letna.
- ❖ [16].Mehakti khushbu haath se chhuna jabke haath mein lag na jaye warna haraam hai.
- ❖ [17].Baazu ya gale par ta'weez baandhna agarke be-sile kapde mein lapet kar.
- ❖ [18].Bila-'uzr badan par patti baandhna.
- ❖ [19].Singaar karna.
- ❖ [20].Chaadar odh kar uske aanchalon mein girah de lena jaise gaanti baandhte hain us tarah ya kisi aur tarah par jabke sar khula ho warna haraam hai.
- ❖ [21].Yunhi tahband ke dono kinaaron mein girah (gaanth) dena.
- ❖ [22].Tahband baandh kar kamar band ya rassi se kasna.

(Yeh Baatein Ehraam Mein Jaaiz Hain)

[11].Yeh baatein Ehraam mein jaaiz hain:

- ❖ [01].Angarakha, kurta, chugha, let kar upar se is tarah daal lena ke sar aur muh na chhupe.

- ❖ [02].In cheezoñ ya paajaama ka tahband baandh lena.
- ❖ [03].Chaadar ke aanchaloñ ko tahband mein ghurasna.
- ❖ [04].Himiyaani (ya'ni lambi thaili jo rupiye waghaira bhar kar kamar mein baandhi jaati hai), ya [05].Patti (bandage), ya [06].Hathiyaar baandhna.
- ❖ [07].Be-mail chhudaaye hammaam (ghusl) karna.
- ❖ [08].Paani mein ghotla lagaana.
- ❖ [09].Kapde dhona jabke juñ maarne ki gharz se na ho.
- ❖ [10].Miswaak karna.
- ❖ [11].Kisi cheez ke saaye mein baithna.
- ❖ [12].Chhatra lagaana.
- ❖ [13].Angoothi pehenna.
- ❖ [14].Be-khushbu ka surma lagaana.
- ❖ [15].Daadh ukhaadna.
- ❖ [16].Toote huye naakhun ko juda kar dena.
- ❖ [17].Dumbal ya phunsi tod dena.
- ❖ [18].Khatna karna.
- ❖ [19].Fasd (jism se ganda khoon nikaalne ka 'amal).
- ❖ [20].Baghair baal moonde pachhne karaana.
- ❖ [21].Aankh mein jo baal nikle use juda karna.
- ❖ [22].Sar ya badan is tarah aahista khujaana ke baal na toote.
- ❖ [23].Ehraam se pehle jo khushbu lagaayi uska laga rehna.

- ❖ [24].Paaltu jaanwar oont gaay bakri murghi waghaira zibah karna. [25].Pakaana. [26].Khaana. [27].Uska doodh duhna. [28].Uske andhe todna bhunna khaana.
- ❖ [29].Jis jaanwar ko ghair Muhrim ne shikaar kiya aur kisi Muhrim ne uske shikaar ya zibah mein kisi tarah ki madad na ki ho uska khaana ba-sharte ke woh jaanwar na Haram ka ho na Haram mein zibah kiya gaya ho.
- ❖ [30].Khaane ke liye machhli ka shikaar karna.
- ❖ [31].Dawa ke liye kisi dariyaai jaanwar ka maarna, dawa ya ghiza ke liye na ho, niri tafreeh (sirf dil behlaane) ke liye ho, jis tarah logoñ mein raa'ij hai, to shikaar dariya ka ho ya jangal ka, khud hi haraam hai aur Ehraam mein sakht-tar haraam.
- ❖ [32].Bairoon-e-Haram (haram ke baahar) ki ghaas ukhaadna, ya
- ❖ [33].Darakht kaatna.
- ❖ [34].Cheel [35].Kawwa, [36].Choocha, [37].Girgit, [38].Chhipkali, [39].Saap, [40].Bichchu, [41].Khatmal, [42].Machchar, [43].Pissu, [44].Makkhi waghaira khabees va moozi (takleef dene wale) jaanwaroñ ka maarna agarche Haram mein ho.
- ❖ [45].Muh aur sar ke siwa kisi aur jagah zakhm par patti baandhna.
- ❖ [46].Sar, ya [47].Gaal ke neeche takiya rakhna.
- ❖ [48].Sar, ya [49].Naak par apna ya doosre ka haath rakhna.
- ❖ [50].Kaan kapde se chhupaana.
- ❖ [51].Thodi (chin) se neeche daadhi par kapda aana.
- ❖ [52].Sar par seeni (badi thaali) ya bori uthaana.

- ❖ [53].Jis khaane ke pakne mein mushk waghaira pade hon agarche khushbu den. ya [54].Be-pakaaye jisme koi khushbu daali aur woh bu nahin deti uska khaana peena.
- ❖ [55].Ghee ya charbi ya kadwa tel ya naariyal ya badaam kaddu, kaahu (ek qism ka saag jiske beej se tel nikalta hai) ka tel ke basaaya na ho, baalon ya badan mein lagaana.
- ❖ [56].Khushbu ke range kapde pehenna jabke unki khushbu jaati rahi ho magar kusum, kesar ka rang mard ko waise hi haraam hai. [57].Deen ke liye jhagadna balke hasb-e-haajat (zaroorat ke waqt) farz-o-waajib hai.
- ❖ [58].Joota pehenna jo paau ke us jod ko na chhupaaye.
- ❖ [59].Be-sile kapde mein lapet kar ta'weez gale mein daalna.
- ❖ [60].Aaina dekhna.
- ❖ [61].Aisi khushbu ka choona jis mein fil-haal mehak nahin jaise: agar, lobaan, sandal, ya [62].Iska aanchal mein baandhna.
- ❖ [63].Nikaah karna.

(Ehraam Mein Mard Va 'Aurat Ke Farq)

[12].In masail-e-mazkoora (ziker kiye gaye masail) mein mard 'aurat baraabar hain, magar 'aurat ko chand baatein jaaiz hain:

Sar chhupaana balke na-mahram ke saamne aur namaaz mein farz hai to sar par bistar buqcha (luggage/gatri) uthaana ba-darja-e-aula (aur ziyada). Yunhi gond waghaira se baal jamaana, sar waghaira par patti khwaah baazu ya gale par ta'weez baandhna agarche si kar, Ghilaaf-e-Ka'bah ke andar yun daakhil hona ke sar par rahe muh par na aaye, dastaane, moze, sile kapde pehenna, 'aurat itni aawaaz se Labbaik na kahe ke na-mahram sune, haan itni aawaaz har padhne mein hamesha sabko zaroor hai ke apne kaan tak aawaaz aaye.

Tambeeh: Ehraam mein muh chhupaana 'aurat ko bhi haraam hai, na-mahram ke aage koi pankha waghaira muh se bacha huwa saamne rakhe.

[13]. Jo baatein Ehraam mein na-jaaiz hain woh agar kisi 'uzr se ya bhool kar hon to gunaah nahiin magar unpar jo jurmaana muqarrar hai har tarah dena aayega agarche be-qasd (be-khayaali se) hon ya sahwana (bhool se) ya jabran (majbooran) ya sote mein.

[14]. Tawaaf-e-Qudoom ke siwa waqt-e-ehraam se Rami-e-Jamra tak jiska zikr aayega aksar auqaat Labbaik ki be-shumaar kasrat rakhe, uthte baithte, chalte phirte, wuzu be-wuzu har haal mein khusoosan chadhaayi par chadhte utarte, do qaafilon ke milte, subah shaam, pichhli raat, paanchon namaazon ke baa'd, gharz yeh ke har haalat ke badalne par mard ba-aawaaz kahein magar na itni buland ke apne aap ya doosre ko takleef ho aur 'auratein past (dheemi) aawaaz se magar na itni past ke khud bhi na sune.

Chapter:- 04

Daakhil-e-Haram-e-Mohtaram

- **Qur'aani-Aayaat..... 75**
- **Ahaadees..... 76**
- **Daakhil-e-Haram Ke Ahkaam..... 77**

Daakhil-e-Haram-e-Mohtaram Va Makkah-e-Mukarramah Va Masjid-ul- Haraam:-

Allah (عزوجل) Farmata Hai-

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ (١٢٦) وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَارِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (١٢٨)

[Surah-Al-Baqarah (2), Aayat-126-128]

Tarjama:- Aur jab Ibraahim ne kaha, aye Parwardigaar! Is shaher ko aman wala karde aur iske ahal mein se jo Allah (عزوجل) aur pichhle din par imaan laye unhein phalon se rozi de. Farmaya aur jisne kufr kiya use bhi kuch baratne ko dunga, phir use aag ke azaab ki taraf muztar karunga aur bura thikaana hai woh. Aur jab Ibraahim va Ismaail khaana-e-ka'bah ki buniyaadein buland karte huye kehte the Aye Parwardigaar! Tu hamse (is kaam ko) qubool farma, be-shak tu hi hai sunne wala, jaanne wala aur hamein to apna farmabardaar bana aur hamaari zurriyyat se ek giroh ko apna farmabardaar bana aur hamaare 'ibaadat ke tareeqe ham ko dikha aur ham par ruju' farma be-shak tu hi bada tauba qubool farmaane wala, rahm karne wala hai.

Aur Farmata Hai:-

أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٥٧)

[Surah-Al-Qasas (28), Aayat-57]

Tarjama:- Kya hamne unko aman waale Haram mein qudrat na di ke wahan har qism ke phal laye jaate hain jo hamaari jaanib se rizq hain magar bahut se log nahi jaante.

Aur Farmata Hai:-

إِنَّمَا أَمَرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٩١)

[Surah-An-Naml (27), Aayat-91]

Tarjama:- Mujhe to yahi hukm huwa ke is shaher ke Parwardigaar ki 'ibaadat karun, jisne use Haram kiya aur usi ke liye har shai hai aur mujhe hukm huwa ke main musalmano mein se rahoon.

Hadees-01-02:- Saheeh Bukhaari va Saheeh Muslim mein Abdallah Bin 'Abbaas رضي الله تعالى عنهما se marvi, **Rasoolullah** (ﷺ) ne Fatah-e-Makkah ke din yeh irshaad farmaya: "Is shaher ko **Allah** (عز وجل) ne Haram (buzurg) kar diya hai jis din aasmaan-o-zameen ko paida kiya to woh roz-e-qayamat tak ke liye **Allah** (عز وجل) ke kiye se Haram hai, mujh se pehle kisi ke liye isme qitaal halaal na huwa aur mere liye sirf thode se waqt mein halaal huwa, ab phir woh qayamat tak ke liye haraam hai, na yahan ka kaante wala darakht kaata jaye na iska shikaar bhagaaya jaye aur na yahan ka pada hua maal koi uthaaye magar jo e'laan karna chahata ho (use uthaana, jaaiz hai) aur na yahan ki tar ghaas kaati jaye." Hazrat-e-'Abbaas (رضي الله عنه) ne 'arz ki, **Ya Rasoolallah!** (صلى الله عليك وسلم) Magar izkhir (ek qism ki ghaas hai ke uske kaatne ki ijaazat dijiye) ke yeh lohaaron aur ghar ke banaane mein kaam aati hai. **Huzoor** (ﷺ) ne iski ijaazat de di." Isi ki misl Abu Shuraih 'Adawi (رضي الله عنه) se marvi.

Hadees-03:- Ibn-e-Maajah 'Ayyaash Bin Abi Rabee'a Makhzoomi (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Yeh ummat hamesha khair ke saath rahegi jab tak is hurmat ki poori ta'zeem karti rahegi aur jab log use zaaya' kar denge (ya'ni ta'zeem nahi karenge to) halaak ho jayenge."

Hadees-04:- Tabraani Ausat mein Jaabir (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: Ka'bah ke liye zubaan aur hont hain, usne shikaayat ki ke Aye

Rab! Mere paas aane waale aur meri ziyaarat karne waale kam haiñ. **Allah** (عزوجل) ne Wahi ki ke: “Maiñ Khushu karne waale, Sajdah karne waale aadmiyoñ ko paida karuñga jo teri taraf aise maail (mutawajjeh) honge jaise kabootari apne andhe ki taraf maail hoti hai.”

Hadees-05:- Saheeh Bukhaari va Saheeh Muslim mein Ibn-e-'Umar رضى الله تعالى عنهما se marvi, **Rasoolullah** (ﷺ) Makkah mein tashreef laate to Zee-Tuwa mein raat guzaarte, jab subah hoti ghusl karte aur namaaz padhte aur din mein daakhil-e-makkah hote aur jab Makkah se tashreef le jaate to subah tak Zee-Tuwa mein qiyaam farmate.

Daakhil-e-Haram Ke Ahkaam:-

[01]. Jab Haram-e-Makkah ke muttasil (qareeb) pahunchne sar jhukaaye aankhein sharm-e-gunaah (gunaah ke sharm) se neechi kiye khushu'-o-khuzu' se daakhil ho aur ho sake to pyaada (paidal) nange paauñ aur Labbaik va Du'a ki kasrat rakhe aur behtar yeh ke din mein naha kar daakhil ho, haiz-o-nifaas waali 'aurat ko bhi nahaana mustahab hai.

[02]. Makkah-e-Mu'azzamah ke girdaa-gird (aas-paas) kayi kos tak Haram ka jangal hai, har taraf uski hadein bani hui haiñ, un hadon ke andar tar (geeli) ghaas ukhedna, khud-roo (khud se uge huye) ped kaatna, wahan ke wahshi (jangli) jaanwar ko takleef dena haraam hai. Yahan tak ke agar sakht dhoop ho aur ek hi ped hai uske saaye mein hiran baitha hai to jaaiz nahiñ ke apne baithne ke liye use uthaaye aur agar wahshi jaanwar bairoon-e-haram (haram ke baahar) ka uske haath mein tha use liye huye Haram mein daakhil huwa ab woh jaanwar Haram ka ho gaya farz hai ke fauran-fauran chhod de. Makkah-e-Mu'azzamah mein jangli kabootar ba-kasrat haiñ har makaan mein rehte haiñ, khabar-daar hargiz-hargiz na udaaye, na daraaye, na koi eezaa (takleef) pahunchaye. Baa'z idhar-udhar ke log jo Makkah mein base kabootaron ka adab nahiñ karte, unki rees (naql) na kare magar bura unhein bhi na kahe ke jab wahan ke jaanwar ka adab hai to musalmaan insaan ka kya kehna! Yeh baatein jo Haram ke muta'alliq bayaan ki gayin Ehraam ke saath khaas nahiñ Ehraam ho ya na ho bahar-haal yeh baatein haraam haiñ.

(Note:-) Kaha jaata hai ke yeh kabootar us mubaarak jode ki nasl se haiñ, jisne Huzoor Sayyad-e-Aa'lam (ﷺ) ki hijrat ke waqt gaar-e-sore mein ande diye the, Allah (عزوجل) ne is khidmat ke sila mein unko apne Haram-e-Paak mein jagah bakhshi).

[03]. Jab Makkah-e-Mu'azzamah nazar pade tha her kar yeh du'a padhe:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا -

Tarjama:- Aye Allah (عزوجل)! Tu mujhe isme barqaraar rakh aur mujhe isme halaal rozi de.

Aur Durood-Shareef ki kasrat kare aur afzal yeh hai ke naha kar daakhil ho aur madfuneen-e-jannatul-maa'la ke liye Faatihah padhe aur Makkah-e-Mu'azzamah mein daakhil hote waqt yeh du'a padhe:

اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ وَالْبَدَدُ بَدَدُكَ جِئْتُكَ هَارِبًا مِنْكَ إِلَيْكَ لِأَوْدِي فَرَأَيْضَكَ وَأَطْلُبُ رَحْمَتَكَ وَالْتِمَسُ رِضْوَانَكَ أَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّينَ إِلَيْكَ الْخَائِفِينَ عَفْوَ بَتِكَ أَسْأَلُكَ أَنْ تُقْبِلَنِي الْيَوْمَ بِعَفْوِكَ وَتُدْخِلَنِي فِي رَحْمَتِكَ وَتَتَجَاوَزَ عَنِّي بِعَفْوِكَ وَتُعِينَنِي عَلَى آدَاءِ فَرَائِضِكَ اللَّهُمَّ نَجِّنِي مِنْ عَذَابِكَ وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَأَدْخِلْنِي فِيهَا وَأَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ ط

Tarjama:- Aye Allah (عزوجل)! Tu mera Rab hai aur main tera banda hun aur yeh shaher tera shaher hai main tere paas tere 'azaab se bhaag kar haazir hua ke tere faraaiz ko ada karun aur teri rahmat ko talab karun aur teri riza ko talaash karun, main tujh se is tarah suwaal karta hun jaise muztar (mohtaaj) aur tere 'azaab se darne waale suwaal karte haiñ, main tujh se suwaal karta hun ke aaj tu apne 'afu ke saath mujh ko qubool kar aur apni rahmat mein mujhe daakhil kar aur apni maghfirat ke saath mujh se dar-guzar farma aur faraaiz ki ada par meri i'aanat (madad) kar. Aye Allah (عزوجل)! mujh ko apne 'azaab se najaat de aur mere liye apni rahmat ke darwaaze khol de aur usme mujhe daakhil kar aur shaitaan mardood se mujhe panaah mein rakh.

[04]. Jab Mad'aa mein pahunche yeh woh jagah hai jahan se Ka'bah-e-Mu'azzamah nazar aata tha jabke darmiyaan mein imaaratein haail (add) na theen, yeh 'azeem ijaabat va qubool ka waqt hai yahan thahre aur sidq-dil (sacche dil) se apne aur tamaam 'azeezon, doston, musalmano ke liye maghfirat-o-'aafiyat maange aur jannat bila-hisaab ki du'a kare aur Durood-

Shareef ki kasrat is mauqe' par nihaayat ahem hai. Is maqaam par 3 baar
 اللَّهُ أَكْبَرُ (Allahu-Akbar) aur 3 martaba لَا إِلَهَ إِلَّا اللَّهُ kahe aur yeh padhe:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ
 مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ۝

Tarjama:- Aye Rab! Tu duniya mein hamein bhalaai de aur aakhirat mein bhalaai de aur jahannam ke 'azaab se hamein bacha, Aye Allah (عزوجل)! main us khair mein se suwaal karta hun, jiska tere Nabi Muhammad (ﷺ) ne tujh se suwaal kiya aur teri panaah maangta hun un cheezon ke shar se jinse tere Nabi Muhammad (ﷺ) ne panaah maangi.

Aur yeh du'a bhi padhe:

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى عَلَيْهِ
 وَسَلَّمَ اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيمًا وَتَشْرِيفًا وَمَهَابَةً وَزِدْ مِنْ تَعْظِيمِهِ وَتَشْرِيفِهِ مَنْ حَجَّهُ وَاعْتَمَرَهُ تَعْظِيمًا وَتَشْرِيفًا
 وَمَهَابَةً ۝

Tarjama:- Aye Allah (عزوجل)! tujh par imaan laya aur teri kitaab ki tasdeeq ki aur tere 'ahd ko poora kiya aur tere Nabi Muhammad (ﷺ) ka ittibaa' kiya, Aye Allah (عزوجل)! Tu apne is ghar ki ta'zeem va sharaafat va haibat ziyada kar aur iski ta'zeem va tashreef se us shakhs ki 'azmat va sharaafat va haibat ziyada kar jisne iska hajj-o-'umrah kiya.

Aur yeh du'a-e-jaame' kam-az-kam 3 baar is jagah padhein:

اللَّهُمَّ هَذَا بَيْتُكَ وَأَنَا عَبْدُكَ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَلِعَبِيدِكَ أَمَجِّدُ عَلَى اللَّهِ أَنْصُرُهُ نَصْرًا عَزِيزًا - أَمِينَ -

Tarjama:- Aye Allah (عزوجل)! yeh tera ghar hai aur main tera banda hun 'afu va 'aafiyat ka suwaal tujh se karta hun, deen-o-duniya-o-aakhirat mein mere liye aur mere waalidain aur tamaam momineen va mominaat ke liye aur tere haqeer banda Amjad 'Ali ke liye, Ilaahi! Tu iski qawi madad kar. Aameen.

(Note:- Aur jab ke Sadrush Shari'ah (رحمه الله تعالى) wisaal farma chuke yun du'a kare: اللَّهُمَّ اغْفِرْ مَغْفِرَةً).

Mas'alah-01:- Jab Makkah-e-Mu'azzamah mein pahunch jaye to sab se pehle Masjid-ul-Haraam mein jaye. Khaane peene, kapde badalne, makaan kiraaye (par) lene waghaira doosre kaamon mein mashgool na ho, haan agar 'uzr ho maslan saamaan ko chhodta hai to zaaye' hone ka andesha hai to mehfooz jagah rakhwaane ya aur kisi zaroori kaam mein mashgool huwa to harj nahi aur agar chand shakhs hon to baa'z asbaab utarwaane mein mashgool hon aur baa'z Masjid-ul-Haraam-Shareef ko chale jayein. [Mansak]

[05]. Zikr-e-Khuda va Rasool aur apne aur tamaam musalmano ke liye du'a-e-falaah-e-daarain (dono jahaan ki bhalaai ki du'a) karta huwa aur Labbaik kehta huwa Baab-us-Salaam tak pahunche aur is aastaana-e-paak ko bosa dekar pehle dahna paaun rakh kar daakhil ho aur yeh kahe:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِ سَيِّدِنَا مُحَمَّدٍ وَأَزْوَاجِ سَيِّدِنَا مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ -

Tarjama:- Maiin khuda-e-'azeem ki panaah maangta hun aur uske waja-e-kareem ki aur qadeem saltanat ki mardood shaitaan se, Allah (عزوجل) ke naam ki madad se sab khoobiyaan Allah (عزوجل) ke liye aur Rasoolallah (ﷺ) par salaam, Aye Allah (عزوجل)! Durood bhej hamaare Aaqa Muhammad (ﷺ) aur unki aal aur bibiyon par. Ilaahi! mere gunaa bakhsh de aur mere liye apni rahmat ke darwaaze khol de.

Yeh du'a khoob yaad rakhe, jab kabhi Masjid-ul-Haraam-Shareef ya aur kisi Masjid mein daakhil ho, isi tarah daakhil ho aur yeh du'a padh liya kare aur is waqt khusoosiyat ke saath is du'a ke saath itna aur milaale:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ حِينَئِذٍ بِنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ - اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَمَوْضِعُ أَمْنِكَ فَحَرِّمْ لَحْيِي وَبَشْرِي وَدُمِّي وَمَنْعِي وَعِظَامِي
عَلَى النَّارِ -

Tarjama:- Aye Allah (عزوجل)! Tu salaam hai aur tujhi se salaamti hai aur teri hi taraf salaamti laut-ti hai, Aye hamaare Rab! Ham ko salaamti ke saath zinda rakh daar-us-salaam (jannat) mein daakhil kar, Aye hamaare Rab! Tu barkat wala aur buland hai, Aye jalaal-o-buzurgi

waale! Ilaahi yeh tera Haram hai aur teri aman ki jagah hai mere gosht aur post aur khoon aur magz aur haddiyoñ ko jahannam par haraam karde.

Aur jab kisi masjid se baahar aaye pehle baayaañ qadam baahar rakhe aur wahi du'a padhe magar akheer mein رَحْمَتِكَ ki jagah فَضْلِكَ kahe aur itna aur badhaaye:

وَسَهِّلْ لِيْ أَبْوَابَ رِزْقِكَ -

Tarjama:- Aur mere liye apne rizq ke darwaaze aasaan karde.

Iski Barkaat deen-o-dunya mein be-shumaar haiñ وَالْحَمْدُ لِلَّهِ

[06].Jab Ka'bah-e-Mu'azzamah nazar pade 3 baar لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ kahe aur Durood-Shareef aur yeh Du'a padhe:

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَعْظِيماً وَتَشْرِيفاً وَتَكْرِيماً وَبَرّاً وَمَهَابَةً اللَّهُمَّ ادْخِلْنَا الْجَنَّةَ بِلاَ حِسَابٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَتُقِيلَ عَثْرَتِي وَتَضَعِ وِزْرِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنِّي عَبْدُكَ وَزَائِرُكَ وَعَلَى كُلِّ مَرْوَرٍ حَقٌّ وَأَنْتَ خَيْرُ مَرْوَرٍ فَاسْأَلُكَ أَنْ تَرْحَمَنِي وَتَغْفِرَ رَقَبَتِي مِنَ النَّارِ -

Tarjama:- Aye Allah (عزوجل)! Tu apne is ghar ki 'azmat va sharaafat va buzurgi va nekoi va haibat ziyada kar, Aye Allah (عزوجل)! ham ko jannat mein bila hisaab daakhil kar. Ilaahi! main tujh se suwaal karta huñ ke meri maghfirat karde aur mujh par rahm kar aur meri laghzish door kar aur apni rahmat se mere gunaah dafa' kar, Aye sab mehrbaanoñ se ziyada mehrbaan. Ilaahi! main tera banda aur tera zaair huñ aur jiski ziyaarat ki jaye us par haq hota hai aur tu sab se behtar ziyaarat kiya hua hai, main yeh suwaal karta huñ ke mujh par rahm kar aur meri gardan jahannam se aazaad kar.

Chapter:- 05

Tawaaf-o-Sa'ee Safa Va Marwah Va 'Umrah Ka Bayaan

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Tawaaf-o-Sa'ee Safa Va Marwah Va 'Umrah Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)

[Surah-Al-Baqarah (2), Aayat-125]

Tarjama:- Aur yaad karo jabke hamne Ka'bah ko logoñ ka marja' (lautne ki jagah) aur aman kiya aur Maqaam-e-'Ibraahim se namaaz padhne ki jagah banaao aur hamne Ibraahim va Ismaa'eel ki taraf ahd kiya ke mere ghar ko Tawaaf karne waloñ aur i'tikaaf karne waloñ aur ruku' sujud karne waloñ ke liye paak karo.

Aur Farmata Hai:-

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦) وَآذِن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (٢٧) لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَاسِ الْفَقِيرِ (٢٨) ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩) ذَلِكَ ۚ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ حَيْثُ لَّهُ عِنْدَ رَبِّهِ ۖ

[Surah-Al-Hajj (22), Aayat-26-30]

Tarjama:- Aur jabke hamne Ibraahim ko panaah di khaana-e-ka'bah ki jagah mein yunke mere saath kisi cheez ko shareek na kar aur mere ghar ko Tawaaf karne waloñ aur qayaam karne waloñ aur ruku' sajdah karne waloñ ke liye paak kar aur logoñ mein Hajj ka e'laan karde log tere paas paidal ayenge aur laaghar (kamzor) oontniyoñ par ke har raah-e-ba'eed (door raaste) se ayengi taake apne nafa' ki jagah mein haazir hon aur Allah (عزوجل) ke naam ko yaad karein ma'loom dinoñ mein is par ke unhein

chaupaaye jaanwar ataa kiye to unme se khaao aur na-ummeed faqeer ko khilao phir apne mail-kuchail utaarein aur apni mannatein poori karein aur is azaad ghar (ka'bah) ka Tawaaf karein baat yeh hai aur jo Allah (عزوجل) ke hurumaat ki ta'zeem kare to yeh uske liye iske Rab ke nazdeek behtar hai.

Aur Farmata Hai:-

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

[Surah-Al-Baqarah (2), Aayat-158]

Tarjama:- Beshak Safa-o-Marwah Allah (عزوجل) ki nishaaniyon se hain jisne Ka'bah ka Hajj ya 'Umrah kiya us par isme gunaah nahi ke un dono ka Tawaaf kare aur jisne ziyada khair kiya to Allah (عزوجل) badla dene wala, 'ilm wala hai.

Hadees-01:- Saheeh Bukhaari va Saheeh Muslim mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se marvi, farmati hain ke jab Nabi (ﷺ) Hajj ke liye Makkah mein tashreef laye, sab kaamon se pehle wuzu karke Baitullah ka Tawaaf kiya.

Hadees-02:- Saheeh Muslim Shareef mein Ibn-e-'Umar رضي الله تعالى عنهما se marvi, Rasoolullah (ﷺ) ne Hajr-e-Aswad se Hajr-e-Aswad tak 3 pheron mein Ramal kiya aur 4 phere chal kar kiye aur ek riwaayat mein hai phir Safa-o-Marwah ke darmiyaan Sa'ee farmaayi.

Hadees-03:- Saheeh Muslim mein Jaabir (رضي الله عنه) se hai, ke Rasoolullah (ﷺ) jab Makkah mein tashreef laye to Hajr-e-Aswad ke paas aakar use bosa diya phir dahne haath ko chale aur 3 pheron mein Ramal kiya.

Hadees-04:- Saheeh Muslim mein Abu Tufail (رضي الله عنه) se marvi, kehte hain: maine Rasoolullah (ﷺ) ko Baitullah ka Tawaaf karte dekha aur Huzoor (ﷺ) ke dast-e-mubaarak mein chhadi thi us chhadi ko Hajr-e-Aswad se laga kar bosa dete.

Hadees-05:- Abu Dawood ne Abu Hurairah (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) Makkah mein daakhil huye to Hajr-e-Aswad ki taraf mutawajjeh huye, use bosa diya phir Tawaaf kiya phir Safa ke paas aaye aur us par chadhe yahan tak ke Baitullah nazar aane laga phir haath utha kar zikr-e-ilaahi mein mashgool rahe, jab tak khuda ne chaha aur du'a ki.

Hadees-06:- Imaam Ahmad ne 'Ubaid Bin 'Umair se riwaayat ki, kehte hain: maine Ibn-e-'Umar رضي الله تعالى عنهما se poocha kya wajah hai ke aap Hajr-e-Aswad va Rukn-e-Yamaani ko bosa dete hain?. Jawaab diya ke: maine **Rasoolullah** (ﷺ) ko farmate suna ke: inko bosa dena khataaon ko gira deta hai aur maine **Huzoor** (ﷺ) ko farmate suna jisne 7 phere Tawaaf kiya is tarah ke uske aadaab ko malhooz rakha aur 2-Raka'at namaaz padhi to yeh gardan azaad karne ki misl hai aur maine **Huzoor** (ﷺ) ko farmate suna ke Tawaaf mein har qadam ke uthaata aur rakhta hai is par 10 nekiyaaen likhi jaati hain aur 10 gunaah mitaaye jaate hain aur 10 darje buland kiye jaate hain." Isi ke qareeb-qareeb Tirmizi va Haakim va Ibn-e-Khuzaimah waghairahum ne bhi riwaayat ki.

Hadees-07:- Tabraani Kabeer mein Muhammad Bin Munkadir se raavi, woh apne waalid se riwaayat karte hain, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Baitullah ka 7 phere Tawaaf kare aur usme koi laghw (fuzool) baat na kare to aisa hai jaise gardan azaad ki."

Hadees-08:- Asbahaani 'Abdullah Bin 'Amr Bin 'Aas رضي الله تعالى عنهما se raavi, kehte hain: jisne kaamil wuzu kiya phir Hajr-e-Aswad ke paas bosa dene ko aaya woh rahmat mein daakhil huwa, phir jab bosa diya aur yeh padha:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

Use rahmat ne dhaank liya phir jab Baitullah ka Tawaaf kiya to har qadam ke badle 70 hazaar nekiyaaen likhi jayenge aur 70 hazaar gunaah mita diye jayenge aur 70 hazaar darje buland kiye jayenge aur apne ghar walon mein 70 ki Shafaa'at karega phir jab Maqaam-e-Ibraahim par aaya aur wahan 2-Raka'at namaaz imaan ki wajah se aur talab-e-sawaab (sawaab haasil karne) ke liye padhi to uske liye Aulaad-e-Ismaa'eel mein se 4 ghulaam azaad

karne ka sawaab likha jayega aur gunaahon se aisa nikal jayega jaise aaj apni maa se paida huwa.

Hadees-09:- Baihaqi Ibn-e-'Abbaas رضي الله تعالى عنهما se raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Bait-ul-Haraam ke Hajj karne walon par har roz **Allah-Ta'ala** 120 rahmat naazil farmata hai, 60 Tawaaf karne walon ke liye aur 40 namaaz padhne walon ke liye aur 20 (ka'ba-shareef ki taraf) nazar karne walon ke liye."

Hadees-10:- Ibn-e-Maajah Abu Hurairah (رضي الله تعالى عنه) se raavi, ke **Nabi** (ﷺ) ne farmaya: "Rukn-e-Yamaani par 70 Farishte muwakkal haiñ, jo yeh du'a padhe:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اتِّبْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
Woh Farishte ameen kehte haiñ aur jo 7 phere Tawaaf kare aur yeh padhta rahe:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Uske 10 gunaah mita diye jayenge aur 10 nekiyaañ likhi jayengi aur 10 darje buland kiye jayenge aur jisne Tawaaf mein yahi kalaam (du'a) padhe, woh rehmat mein apne paauñ se chal raha hai jaise koi paani mein paauñ se chalta hai."

Hadees-11:- Tirmizi ne Ibn-e-'Abbaas رضي الله تعالى عنهما se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jisne 50 martaba Tawaaf kiya, gunaahon se aisa nikal gaya jaise aaj apni maa se paida huwa."

Hadees-12:- Tirmizi va Nasaa'i va Daarmi inhiñ se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Baitullah ke gird Tawaaf namaaz ki misl hai, farq yeh ke tum isme kalaam (baat-cheet) karte ho to jo kalaam kare khair ke siwa hargiz koi baat na kahe."

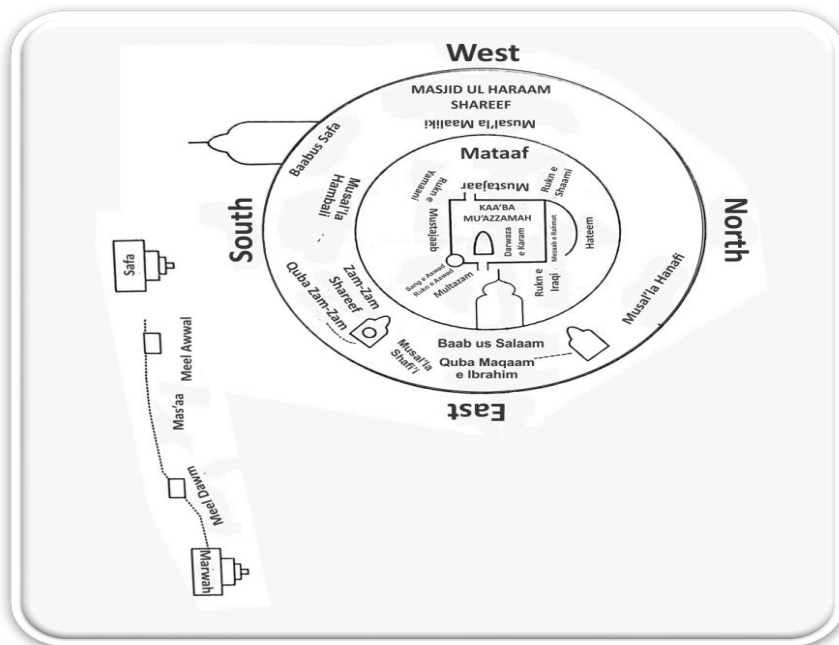
Hadees-13:- Imaam Ahmad va Tirmizi inhiñ se raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Hajr-e-Aswad jab Jannat se naazil hua doodh se ziyada safaid tha, Bani-Adam (aadmiyon) ki khataaon (gunaahon) ne use siyaah (kaala) kar diya."

Hadees-14:- Tirmizi Ibn-e-'Umar رضي الله تعالى عنهما se raavi, kehte haiñ maine **Rasoolullah** (ﷺ) ko farmate suna ke: "Hajr-e-Aswad va Maqaam-e-Ibraahim jannat ke yaaqoot haiñ, **Allah** (عزوجل) ne unke noor ko mita diya aur agar na mitaata to jo kuch mashriq-o-maghrib ke darmiyaan hai sabko roshan kar dete."

Hadees-15:- Tirmizi va Ibn-e-Maajah va Daarmi Ibn-e-'Abbaas رضي الله تعالى عنهما se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Wallaah! (Khuda ki qasam) Hajr-e-Aswad ko Qayaamat ke din **Allah-Ta'ala** is tarah uthaayega ke iski aankheñ hongì jinse dekhega aur zubaan hogi jis se kalaam (baat) karega, jisne haq ke saath use bosa diya hai uske liye shahaadat (gawaahi) dega."

Bayaan-e-Ahkaam:-

Masjid-ul-Haram-Shareef mein daakhil hone tak ke Ahkaam ma'loom ho chuke ab ke Masjid-ul-Haram-Shareef mein daakhil huwa agar jama'at qaaim ho ya namaaz-e-farz ya witr ya namaaz-e-janaaza ya sunnat-e-muakkada ke faut ka khauf ho to pehle unko ada kare, warna sab kaamon se pehle Tawaaf mein mashgool ho. Ka'bah shama' hai aur tu parwaana, dekhta nahiñ ke parwaana shama' ke gird kis tarah qurbaan hota hai, tu bhi is shama' par qurbaan hone ke liye musta'id (tayyaar) hoja. Pehle is maqaam-e-kareem ka naqsha dekhiye ke jo baat kahi jaye acchi tarah zahen mein aajaye.



(Note:-) Ab saudi hukumat ne musalle kam kar diye haiñ, ab imaam khaana-e-ka'bah ke darwaaze ke qareeb khada hota hai. Bad-'Aqeeda imaam ke peeche namaaz jis tarah apne watan mein nahiñ padhte wahañ bhi na padhe.

Masjid-ul-Haram: Ek gol wasee' ihaata (lamba-chauda area) hai, jiske kinaare-kinaare ba-kasrat daalaan aur aane jaane ke darwaaze haiñ aur beech mein Mataaf (ya'ni tawaaf karne ki jagah).

Mataaf: Ek gol daairah hai jisme sang-e-mar-mar bichha hai, iske beech mein Ka'bah-e-Mu'azzamah hai. **Huzoor-e-Aqdas** (ﷺ) ke zamaane mein Masjid-ul-Haram isi qadr thi. Isi ki had par Baab-us-Salaam sharqi (east) qadeem (puraana) darwaaza waaqe' hai.

Rukn-e-Makaan: Ka gosha jahañ uski 2 deewaarein milti haiñ, jise zaaviya kehte haiñ. Is tarah ح - ح ا ب ح ا donoñ deewaarein maqaam-e-ح par mili haiñ yeh rukn va zaaviya hai, Ka'bah-e-Mu'azzamah ke 4 rukn haiñ.

Rukn-e-Aswad: Junoob (south) va sharq (east) ke goshe (corner) mein isi mein zameen se uncha Sang-e-Aswad-Shareef nasb (laga hua) hai.

Rukn-e-'Iraaqi: Sharq (east) va shimaal (north) ke goshe mein. Darwaaza-e-Ka'bah inhiñ 2 ruknoñ ke beech ki sharqi (east) deewaar mein zameen se bahut buland hai.

Multazam: Isi sharqi (east) deewaar ka woh tukda jo Rukn-e-Aswad se Darwaaza-e-Ka'bah tak hai.

Rukn-e-Shaami: Uttar (north) aur pachchhim (west/woh direction jidhar sooraj doobta hai) ke gosha (corner) mein.

Meezaab-e-Rahmat: Sone ka par-naala ke Rukn-e-Iraaqi va Shaami ki beech ki shumaali (north) deewaar par chhat mein nasb (fix) hai.

Hateem: Bhi isi shumaali deewaar ki taraf hai. Yeh zameen Ka'bah-e-Mu'azzamah ki thi. Zamaana-e-Jaahiliyyat mein jab Quresh ne Ka'bah az-sar-e-nau (naye sire se) taa'meer kiya, kami kharch ke baa'is (sabab se) itni zameen Ka'bah-e-Mu'azzamah se baahar chhod di. Iske girdaa-gird (aas-paas)

ek qausi andaaz ki (ya'ni mehraab ke shakl ki) chhoti si deewaar kheench di aur donoñ taraf aamad-o-raft (aane-jaane) ka darwaaza hai aur yeh musalmanoñ ki khush-naseebi hai isme daakhil hona Ka'bah-e-Mu'azzamah hi mein daakhil hona hai jo **بِحَدِّ اللَّهِ تَعَالَى** be-takalluf naseeb hota hai.

(Note:- Junooban shimaalan (south to north) 6 haath ka'ba ki zameen hai aur baa'z kehte haiñ 7 haath aur baa'z ka khayaal hai ke saara Hateem).

Rukn-e-Yamaani: Pachchhim (west) aur dakhkhin (south) ke gosha (corner) mein.

Mustajaar: Rukn-e-Yamaani va Shaami ke beech ki ghrbi (west) deewaar ka woh tukda jo Multazam ke muqaabil (saamne) hai.

Mustajaab: Rukn-e-Yamaani va Rukn-e-Aswad ke beech mein jo deewaar junooobi hai, yahañ 70 hazaar Farishte du'a par Aameen kehne ke liye muqarrar haiñ is liye iska naam Mustajaab rakha gaya.

Maqaam-e-Ibraahim: Darwaaza-e-Ka'bah ke saamne ek qubba (gumbad) mein woh patthar hai jis par khade ho kar Sayyiduna Ibraahim Khalilullah (**عليه الصلاة والسلام**) ne Ka'bah banaaya tha, unke qadam-e-paak ka is par nishaan ho gaya jo ab tak maujood hai aur jise Allah-Ta'ala ne **أَيْتُ بَيْتٍ** Allah ki khuli nishaaniyaañ farmaya.

(Note:- Hamaare Nabi (**ﷺ**) ke qadam-e-paak ke nishaan mein be-qadre, be-adab log kalaam (e'tiraaaz) karte haiñ yeh Mo'jizah-e-Ibraaheemi hazaaron baras se mehfooz hai is se bhi inkaar kar deñ).

Zam-Zam-Shareef: Ka qubba Maqaam-e-Ibraahim se junoob (south) ko masjid shareef hi mein waaqe' hai aur is qubbe ke andar Zam-Zam ka kuwañ hai.

Baab-us-Safa: Masjid shareef ke junooobi (south) darwaazon mein ek darwaaza hai jis se nikal kar saamne Koh-e-Safa hai.

Safa: Ka'bah-e-Mu'azzamah se junooob (south) ko hai yahañ zamaana-e-qadeem mein ek pahaadi thi ke zameen mein chhup gayi hai. Ab wahañ Qibla-rukh ek daalaan sa bana hai aur chadhne ki seedhiyaañ.

Marwah: Doosri pahaadi Safa se purab (east) ko thi yahañ bhi ab Qibla-rukh daalaan sa hai aur seedhiyaañ, Safa se Marwah tak jo faasila hai ab yahañ baazaar hai. Safa se chalte huye dahne haath ko dukaanein aur baayein haath ko Ihaata-e-Masjid-ul-Haraam hai.

Milayn-e-Akhzarayn: Is faasile ke wast (beech) mein jo Safa se Marwah tak hai deewaar-e-haram-shareef mein 2 sabz meel nasb haiñ (ya'ni hare nishaan lage haiñ) jaise meel ke shuru' mein patthar laga hota hai.

Mas'aa: woh faasila ke un donoñ meeloñ ke beech mein hai. Yeh sab sooratein risaale mein baar-baar dekh kar khoob zahen-nasheen kar lijiye ke wahañ pahunch kar poochne ki haajat na ho. Na-waaqif aadmi andhe ki tarah kaam karta hai aur jo samajh liya woh ankhiyaara hai, ab apne **Rab** (عزوجل) ka naam-e-paak le kar Tawaaf kijiye.

(Tawaaf Ka Tareeqa Aur Dua'yein)

[01].Jab Hajr-e-Aswad ke qareeb pahunche to yeh du'a padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Tarjama:- Allah (عزوجل) ke siwa koi ma'bood nahiñ, woh tanha hai uska koi shareek nahiñ, usne apna waa'da saccha kiya aur apne bande ki madad ki aur tanha usi ne kuffaar ki jamaa'toñ ko shikast di, Allah (عزوجل) ke siwa koi ma'bood nahiñ, woh tanha hai uska koi shareek nahiñ, usi ke liye mulk hai aur usi ke liye hamd hai aur woh har shai par qaadir hai.

[02].Shuru' Tawaaf se pehle mard **Iztiba'** karle ya'ni chaadar ko dahni baghal ke neeche se nikaale ke dahna mondha khula rahe aur donoñ kinaare baayein mondhe par daal de.

[03].Ab Ka'bah ki taraf muh karke Hajr-e-Aswad ki dahni taraf Rukn-e-Yamaani ki jaanib Sang-e-Aswad ke qareeb yuñ khada ho ke tamaam patthar apne dahne haath ko rahe phir Tawaaf ki niyyat kare.

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ طَوَافَ بَيْتِكَ الْمُحَرَّمِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّىْ -

Tarjama:- Aye Allah (عزوجل)! maiñ tere 'izzat waale ghar ka tawaaf karna chaahta huñ isko tu mere liye aasaan kar aur isko mujh se qubool kar.

[04].Is niyyat ke baa'd Ka'bah ko muh kiye apni dahni jaanib chalo, jab Sang-e-Aswad ke muqaabil ho (aur yeh baat adna harkat mein haasil ho jayegi) kaanoñ tak haath is tarah uthaao ke hatheliyaañ Hajr-e-Aswad ki taraf rahein aur kaho:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللّٰهِ ؕ

Aur niyyat ke waqt haath na uthaao jaise baa'z Mutawwif (tawaaf karne waale) karte haiñ ke yeh Bid'at hai.

[05].Muyassar ho sake to Hajr-e-Aswad par donoñ hatheliyaañ aur unke beech mein muh rakh kar yuñ bosa do ke aawaaz na paida ho, 3 baar aisa hi karo yeh naseeb ho to kamaal-e-sa'aadat hai. Yaqeenan tumhaare Mahboob va Maula **Muhammadur Rasoolullah** (ﷺ) ne use bosa diya aur Ru-e-Aqdas (chehra-e-aqdas) us par rakha. Zahe (kya hi) khush naseebi ke tumhara muh wahañ tak pahunche aur hujoom ke sabab na ho sake to na auroñ ko eezaa (takleef) do, na aap dabo-kuchlo balke iske 'ewaz (badle) haath se chhu kar use choom lo aur haath na pahunche to lakdi se chhu kar use choom lo aur yeh bhi na ho sake to haathoñ se uski taraf ishaara karke unhein bosa de lo, **Muhammadur Rasoolullah** (ﷺ) ke muh rakhne ki jagah par nigaahein pad rahi haiñ yahi kya kam hai aur Hajr ko bosa dene ya haath ya lakdi se chhu kar choom lene ya ishaara karke haathoñ ko bosa dene ko **Istilaam** kehte haiñ. Istilaam ke waqt yeh du'a padhe:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَطَهِّرْ لِيْ قَلْبِيْ وَاَشْرِحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ اَمْرِيْ وَعَافِنِيْ فِيمَنْ عَافَيْتَ -

Tarjama:- Ilaahi! Tu mere gunaah bakhsh de aur mere dil ko paak kar aur mere seene ko khol de aur mere kaam ko aasaan kar aur mujhe 'aafiyat de un logoñ mein jinko tune 'aafiyat di.

Hadees mein hai, "Roz-e-Qayamat yeh patthar uthaaya jayega, iski aankhein hongy jinse dekhega, zubaan hogi jis se kalaam (baat) karega, jisne haq ke saath uska bosa diya aur Istilaam kiya uske liye gawaahi dega."

[06]. **اللَّهُمَّ إِيْمَانًا بِكِ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوتِ۔**

Tarjama:- Aye Allah (عزوجل)! tujh par imaan laate huye aur teri kitaab ki tasdeeq karte huye aur tere 'ahd ko poora karte huye aur tere Nabi Muhammad (ﷺ) ka ittiba' karte huye main gawaahi deta hun ke Allah (عزوجل) ke siwa koi ma'bood nahiñ, jo akela hai uska koi shareek nahiñ aur gawaahi deta hun ke Muhammad (ﷺ) uske bande aur Rasool haiñ Allah (عزوجل) par main imaan laya aur buth aur shaitaan se maine inkaar kiya.

Kehte huye Darwaaza-e-Ka'bah ki taraf badho, jab hajr-e-mubaarak ke saamne se guzar jao seedhe ho lo. Khana-e-Ka'bah ko apne baayein haath par le kar yun chalo ke kisi ko eezaa (takleef) na do.

[07]. Pehle 3 pheron mein mard **Ramal** karta chale ya'ni jald-jald chhote qadam rakhta, shaane (kandhe) hilaata jaise qawi va bahaadur log chalte haiñ, na koodta, na daudta, jahan ziyada hujoom ho jaye aur Ramal mein apni ya doosre ki eezaa ho to itni der Ramal tark kare magar Ramal ki khaatir ruke nahiñ balke Tawaaf mein mashgool rahe phir jab mauqa' mil jaye, to jitni der tak ke liye (mauqa') mile Ramal ke saath Tawaaf kare.

[08]. Tawaaf mein jis qadr Khana-e-Ka'bah se nazdeek ho behtar hai magar na itna ke pushta-e-deewaar (khana-e-ka'bah ki deewaar ke neeche jo halka sa ubhra hua hissa hai us) par jism lage ya kapda aur nazdeeki mein kasrat-e-hujoom (ziyada bheed) ke sabab Ramal na ho sake to doori behtar hai.

[09]. Jab Multazam ke saamne aaye yeh du'a padhe:

اَللّٰهُمَّ هٰذَا الْبَيْتُ بَيْنَكَ وَالْحَرَمُ حَرَمُكَ وَالْأَمْنُ أَمْنُكَ وَهٰذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ فَاجْزِنِي مِنَ النَّارِ اَللّٰهُمَّ
قَنِّعْنِي بِبَارَزَقْتَنِي وَبَارِكْ لِي فِيْهِ وَاخْلُفْ عَلَيَّ كُلِّ غَائِبَةٍ بِخَيْرٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ -

Tarjama:- Aye Allah (عزوجل)! yeh ghar tera ghar hai aur haram tera haram hai aur amn teri hi amn hai aur jahannam se teri panaah maangne waale ki yeh jagah hai tu mujhko jahannam se panaah de. Aye Allah (عزوجل)! jo tune mujhko diya mujhe us par qaane' (satisfied) karde aur mere liye isme barkat de aur har ghaaib par khair ke saath tu khalifa hoja. Allah (عزوجل) ke siwa koi ma'bood nahiñ, jo akela hai uska koi shareek nahiñ aur usi ke liye mulk hai, usi ke liye hamd hai aur woh har shai par qaadir hai.

Aur jab Rukn-e-Iraaqi ke saamne aaye to yeh du'a padhe:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشَّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاُخْلَاقِ وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْاَهْلِ وَالْوَلَدِ -

Tarjama:- Aye Allah (عزوجل)! maiñ teri panaah maangta huñ shak aur shirk aur ikhtilaaf va nifaaq se aur maal-o-ahl-o-aulaad meiñ waapas ho kar buri baat dekhne se.

Aur jab Meezaab-e-Rahmat ke saamne aaye to yeh du'a padhe:

اَللّٰهُمَّ اَظْلِمْنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ وَلَا بَاقِيَ اِلَّا وَجْهَكَ وَاسْقِنِيْ مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيْئَةً لَا اَظْمَأُ بَعْدَهَا اَبَدًا -

Tarjama:- Ilaahi! Tu mujh ko apne 'arsh ke saaye meiñ rakh, jis din tere saaye ke siwa koi saaya nahiñ aur teri zaat ke siwa koi baaqi nahiñ aur apne Nabi Muhammad (ﷺ) ke Hauz se mujhe khush-gawaar paani pila ke uske baa'd kabhi pyaas na lage.

Aur jab Rukn-e-Shaami ke saamne aaye to yeh du'a padhe:

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَسَعْيًا مَّشْكُوْرًا وَذَنْبًا مَّغْفُوْرًا وَتِجَارَةً لَّنْ تَبُوْرًا يَا عَالِمَ مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ مِنَ الظُّلُمَاتِ
اِلَى النُّوْرِ -

Tarjama:- Aye Allah (عزوجل)! Tu isko hajj-e-mabroor kar aur sa'ee-e-mashkoor kar aur gunaah ko bakhsh de aur usko woh tijaarat karde jo halaak na ho, Aye seenoñ ki baateiñ jaanne waale mujh ko taarikiyoñ se noor ki taraf nikaal.

[10].Jab Rukn-e-Yamaani ke paas aao to use donoñ haath ya dahne se tabarrukan chhuvo, na sirf baayeñ se aur chaaho to use bosa bhi do aur na ho sake to yahañ lakdi se chhuna ya ishaara karke haath choomna nahiñ aur yeh Du'a padho:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ۔

Aur Rukn-e-Shaami ya Iraaqi ko chhuna ya bosa dena kuch nahiñ.

[11].Jab is se badho to yeh Mustajaab hai jahañ 70 hazaar Farishte Du'a par Aameen kahenge, wahi du'a-e-jaame' padho, ya

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ۔

Ya apne aur sab ahbaab va muslimeen aur is haqeer zaleel ki niyyat se sirf Durood-Shareef padhe ke yeh kaafi-o-waafi hai. Dua'yeñ yaad na hoñ to woh ikhtiyaar kare ke **Muhammadur Rasoolullah** (ﷺ) ke sacche waa'de se tamaam dua'oñ se behtar-o-afzal hai ya'ni yahañ aur tamaam mawaaqe' mein apne liye du'a ke badle **Huzoor-e-Aqdas** (ﷺ) par Durood bheje. **Rasoolullah** (ﷺ) ne farmaya: "Aisa karega to **Allah** (عزوجل) tere sab kaam bana dega aur tere gunaah mu'aaf farma dega."

[12].Tawaaf mein Du'a ya Durood-Shareef padhne ke liye ruko nahiñ balke chalte mein padho.

[13].Du'a va Durood chilla-chilla kar na padho jaise Mutawwif (tawaaf karne waale) padhaaya karte haiñ balke aahista padho, is qadr ke apne kaan tak aawaaz aaye.

[14].Ab jo chaaron taraf ghoom kar Hajr-e-Aswad ke paas pahuncha, yeh ek phera huwa aur is waqt bhi Hajr-e-Aswad ko bosa de ya wahi tareeqe barte balke har phere ke khatam par yeh kare. Yunhi saat phere kare magar baaqi pheron mein niyyat karna nahiñ ke niyyat to shuru' mein ho chuki aur Ramal sirf agle (pehle) 3 pheron mein hai, baaqi chaar aahista baghair shaana (kandha) hilaaye ma'mooli chaal chale.

[15]. Jab saatoñ phere poore ho jayeñ aakhir mein phir Hajr-e-Aswad ko bosa de ya wahi tareeqe haath ya lakdi ke barte is Tawaaf ko **Tawaaf-e-Qudoom** kehte haiñ ya'ni haazri-e-darbaar ka mujra (ya'ni salaami). Yeh baahar waloñ ke liye masnoon hai ya'ni unke liye jo Meeqaat ke baahar se aaye haiñ, Makkah waloñ ya Meeqaat ke andar ke rehne waloñ ke liye yeh Tawaaf nahiñ, haañ agar Makkah wala Meeqaat se baahar gaya to use bhi Tawaaf-e-Qudoom masnoon hai.

(Tawaaf Ke Masaail)

Mas'alah-01:- Tawaaf mein niyyat farz hai, baghair niyyat Tawaaf nahiñ magar yeh shart nahiñ ke kisi Mu'ayyan (khaas) Tawaaf ki niyyat kare balke har Tawaaf mutlaq niyyat-e-tawaaf se ada ho jaata hai balke jis Tawaaf ko kisi waqt mein Mu'ayyan kar diya gaya hai, agar us waqt kisi doosre Tawaaf ki niyyat se kiya to yeh doosra na hoga balke woh hoga jo Mu'ayyan hai. Maslan: 'Umrah ka Ehraam baandh kar baahar se aaya aur Tawaaf kiya to yeh 'Umrah ka Tawaaf hai agarche niyyat mein yeh na ho. Yunhi Hajj ka Ehraam baandh kar baahar wala aaya aur Tawaaf kiya to Tawaaf-e-Qudoom hai ya Qiraan ka Ehraam baandh kar aaya aur 2 Tawaaf kiye to pehla 'Umrah ka hai, doosra Tawaaf-e-Qudoom ya 10'wiñ taareekh ko Tawaaf kiya to Tawaaf-e-Ziyaarat hai, agarche in sab mein niyyat kisi aur ki ho. [Mansak]

Mas'alah-02:- Yeh tareeqa Tawaaf ka jo mazkoor huwa agar kisi ne iske khilaaf Tawaaf kiya maslan: baayeñ taraf se shuru' kiya ke Ka'bah-e-Mu'azzamah Tawaaf karne mein seedhe haath ko raha ya Ka'bah-e-Mu'azzamah ko muh ya peeth kar ke aada-aada Tawaaf kiya ya Hajr-e-Aswad se shuru' na kiya to jab tak Makkah-e-Mu'azzamah mein hai is Tawaaf ka i'aada (dubaara) kare aur agar i'aada na kiya aur wahan se chala aaya to **Dam** waajib hai. Yunhi Hateem ke andar se Tawaaf karna na-jaaiz hai lihaaza iska bhi i'aada kare. Chahiye to yeh ke poore hi Tawaaf ka i'aada kare aur agar sirf Hateem ka 7 baar Tawaaf kar liya ke Rukn-e-Iraqi se Rukn-e-Shaami tak Hateem ke baahar-baahar gaya aur wapas aaya, yunhi 7 baar kar liya to bhi kaafi hai aur is soorat mein afzal yeh hai ke Hateem ke baahar-baahar wapas aaye aur andar se wapas huwa jab bhi jaaiz hai.

[Durr-e-Mukhtaar, Raddul-Mukhtaar]

Mas'alah-03:- Tawaaf 7 pheroñ par khatam ho gaya, ab agar 8'wañ phera jaanboojh kar qasdan shuru' kar diya to yeh ek jadeed (naya) Tawaaf shuru' huwa, use bhi ab 7 phere karke khatam kare. Yunhi agar mahaz wahm-o-was'wasa ki bina par 8'wañ phera shuru' kiya ke shaayad abhi 6 hi huye hoñ jab bhi use 7 phere karke khatam kare. Haañ agar is 8'wiñ ko 7'wañ gumaan kiya baa'd mein ma'loom huwa ke 7 ho chuke haiñ to isi par khatam karde 7 poore karne ki zaroorat nahiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-04:- Tawaaf ke pheroñ mein shak waaqe' huwa ke kitne huye, to agar Tawaaf farz ya waajib hai to ab se 7 phere kare aur agar kisi ek 'Aadil shakhs ne bata diya ke itne phere huye to uske qaul par 'amal kar lena behtar hai aur 2 'Aadil ne bataaya to unke kahe par zaroor 'amal kare aur agar Tawaaf farz ya waajib nahiñ hai to ghaalib gumaan par 'amal kare. [Raddul-Muhtaar]

Mas'alah-05:- Tawaaf-e-Ka'ba-e-Mu'azzamah Masjid-ul-Haraam-Shareef ke andar hoga, agar masjid ke baahar se Tawaaf kiya na huwa. [Durr-e-Mukhtaar]

Mas'alah-06:- Jo aisa bimaar hai ke khud Tawaaf nahiñ kar sakta aur so raha hai uske hamraahiyoñ ne Tawaaf karaaya, agar sone se pehle hukm diya tha to saheeh hai warna nahiñ. ['Aalamgiri]

Mas'alah-07:- Mareez ne apne saathियोñ se kaha, mazdoor la kar mujhe Tawaaf kara do phir so gaya, agar fauran mazdoor laakar Tawaaf kara diya to ho gaya aur agar doosre kaam mein lag gaye, der mein mazdoor laye aur sote mein Tawaaf karaaya to na huwa magar mazdoori bahar-haal laazim hai. ['Aalamgiri]

Mas'alah-08:- Mareez ko Tawaaf karaaya aur apne Tawaaf ki bhi niyyat hai to donoñ ke Tawaaf ho gaye agarche donoñ ke 2 qism ke Tawaaf hoñ. ['Aalamgiri]

Mas'alah-09:- Tawaaf karte-karte namaaz-e-janaaza ya namaaz-e-farz ya naya wuzu' karne ke liye chala gaya to wapas aakar usi pehle Tawaaf par Bina kare ya'ni jitne phere reh gaye hoñ unheñ karle Tawaaf poora ho jayega, sire se shuru' karne ki zaroorat nahiñ aur sire se kiya jab bhi harj nahiñ aur is soorat mein us pehle ko poora karna zaroor nahiñ aur Bina ki soorat mein jahañ se chhoda tha, wahiñ se shuru' kare Hajr-e-Aswad se shuru'

karne ki zaroorat nahiñ. Yeh sab us waqt hai jabke pehle 4 phere se kam kiye the aur agar 4 phere ya ziyada kiye the to Bina hi kare. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-10:- Tawaaf kar raha tha ke Jama'at qaa'im hui aur jaanta hai ke phera poora karega to raka'at jaati rahegi, ya janaaza aagaya hai intizaar na hoga to wahiñ se chhod kar namaaz mein shareek ho jaye aur bila zaroorat chhod kar chala jaana makrooh hai magar Tawaaf baatil (bekaar) na hoga ya'ni aakar poora karle. [Raddul-Muhtaar]

(Note:- Is kitaab mein jahañ kahiñ bhi jama'at ke saath namaaz ada karne ka zikr kiya gaya hai is se muraad sunni saheeh-ul-aqeeda imaam ke peeche namaaz ada karna hai, na ke badmazhab ke peeche).

Mas'alah-11: Ma'zoor Tawaaf kar raha hai 4 pheron ke baa'd waqt-e-namaaz jaata raha to ab use hukm hai ke wuzu' karke Tawaaf kare kyun ke waqt-e-namaaz khaarij hone se ma'zoor ka wuzu jaata rehta hai aur baghair wuzu' Tawaaf haraam, ab wuzu karne ke baa'd jo baaqi hai poora kare aur 4 pheron se pehle waqt khatam ho gaya jab bhi wuzu karke baaqi ko poora kare aur is soorat mein afzal yeh hai ke sire se (shuru se) kare. [Mansak]

Mas'alah-12:- Ramal sirf 3 pehle pheron mein Sunnat hai saaton mein karna makrooh, lihaaza agar pehle mein na kiya to sirf doosre aur teesre mein kare aur pehle 3 mein na kiya to baaqi 4 mein na kare, agar bheed ki wajah se Ramal ka mauqa' na mile to Ramal ki khaatir na ruke, bila Ramal Tawaaf karle aur jahañ-jahañ mauqa' haath aaye utni door Ramal karle aur agar abhi shuru' nahiñ kiya hai aur jaanta hai ke bheed ki wajah se Ramal na kar sakega aur yeh bhi ma'loom hai ke thaherne se mauqa' mil jayega to intizaar kare. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-13:- Ramal us Tawaaf mein sunnat hai jiske baa'd Sa'ee ho, lihaaza agar Tawaaf-e-Qudoom ke baa'd ki Sa'ee Tawaaf-e-Ziyaarat tak muakhkhar kare (ya'ni baa'd mein kare) to Tawaaf-e-Qudoom mein Ramal nahiñ. [Aalamgiri]

Mas'alah-14:- Tawaaf ke saaton pheron mein Iztiba' sunnat hai aur Tawaaf ke baa'd Iztiba' na kare, yahañ tak ke Tawaaf ke baa'd ki namaaz mein agar Iztiba' kiya to makrooh hai aur Iztiba' sirf usi Tawaaf mein hai jiske

baa'd Sa'ee ho aur agar Tawaaf ke baa'd Sa'ee na ho to Iztiba' bhi nahiñ.

[Mansak]

Maine baa'z Mutawwif (tawaaf karne waloñ) ko dekha ke Hujjaaj ko waqt-e-ehraam se hidaayat karte haiñ ke Iztiba' kiye raheñ, yahañ tak ke namaaz Ehraam mein Iztiba' kiye huye the, haalaañ ke namaaz mein mondha khula rehna makrooh hai.

Mas'alah-15:- Tawaaf ki haalat mein khusoosiyat ke saath aisi baaton se parhez rakhe jinheñ Shara'-e-Mutahharah pasand nahiñ karti. Amrad aur 'Auratoñ ki taraf buri nigaah na kare, kisi mein agar kuch 'aib ho ya woh kharaab haalat mein ho to nazar-e-hiqaarat (zillat ki nazar) se use na dekhe balke use bhi nazar-e-hiqaarat se na dekhe, jo apni naadaani ke sabab Arkaan theek ada nahiñ karta balke aise ko nihaayat narmi ke saath samjha de.

(Namaaz-e-Tawaaf)

[16]. Tawaaf ke baa'd Maqaam-e-Ibraahim mein aakar Aayat-e-Kareemah **وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ** padh kar 2-Raka'at Namaaz-e-Tawaaf padhe aur yeh namaaz waajib hai pehli mein **قُلِّ يَا** doosri mein **قُلِّ هُوَ اللَّهُ** padhe ba-sharte ke waqt-e-karaahat (makrooh waqt) maslan: tulu'-e-subah se bulandi-e-aaftaab tak ya dopaher ya namaaz-e-'asr ke baa'd ghuroob tak na ho, warna waqt-e-karaahat nikal jaane par padhe. Hadees mein hai: "Jo Maqaam-e-Ibraahim ke peeche 2-Raka'tein padhe, uske agle pichhle gunaah bakhsh diye jayenge aur qayamat ke din aman waloñ mein mahshoor (hashr) hoga." Yeh raka'tein padh kar du'a maange. Yahañ Hadees mein ek du'a irshaad hui, jiske faaidon ki azmat iska likhna hi chaahti hai:

اللَّهُمَّ اِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَاقْبَلْ مَعْدِرَتِي وَتَعْلَمُ حَاجَتِي فَاعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَاعْفِرْ لِي ذُنُوبِي
اللَّهُمَّ اِنِّي اَسْأَلُكَ اِيْمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى اَعْلَمَ اَنَّهُ لَا يُصِيبُنِي اِلَّا مَا كَتَبْتَ لِي وَرِضًى مِّنَ الْمَعِيشَةِ بِمَا
قَسَمْتَ لِي يَا اَرْحَمَ الرَّاحِمِينَ -

Tarjama:- Aye Allah (عزوجل) ! Tu mere posheeda aur zaahir ko jaanta hai, tu meri ma'zarat ko qubool kar aur tu meri haajat ko jaanta hai, mera suwaal mujh ko 'ata kar aur jo kuch mere

nafs mein hai tu use jaanta hai tu mere gunaahon ko bakhsh de. Aye Allah (عزوجل)! main tujh se us imaan ka suwaal karta hun jo mere qalb (dil) mein saraayat kar jaaye aur yaqeen-e-saadiq maangta hun taake main jaan lun ke mujhe wahi pahunchega jo tune mere liye likha hai aur jo kuch tune meri qismat mein kiya hai us par raazi rahoon, Aye sab mehrbaanon se ziyada mehrbaan!.

Hadees mein hai, Allah (عزوجل) farmata hai: "Jo yeh du'a karega main uski khataa bakhsh dunga, gham door karunga, mohtaaji us se nikaal lunga, har taajir se badh kar uski tijaarat rakhunga, dunya naachaar-o-majboor uske paas aayegi agarche woh use na chahe." Is maqaam par baa'z aur dua'yein mazkoor hain maslan:

اللَّهُمَّ إِنَّ هَذَا بَلَدُكَ الْحَرَامُ وَمَسْجِدُكَ الْحَرَامُ وَبَيْتُكَ الْحَرَامُ وَأَنَا عَبْدُكَ وَابْنُ أَمَتِكَ أَتَيْتُكَ
بِدُنُوبٍ كَثِيرَةٍ وَخَطَايَا جَمَّةٍ وَأَعْمَالٍ سَيِّئَةٍ وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ اللَّهُمَّ عَافِنَا وَاعْفُ عَنَّا وَاعْفِرْ لَنَا إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ -

Tarjama:- Aye Allah (عزوجل)! yeh tera 'izzat wala shaher hai aur teri 'izzat waali masjid hai aur tera 'izzat wala ghar hai aur main tera banda hun aur tere banda aur teri baandi ka beta hun bahut se gunaahon aur badi khataaon aur bure aa'maal ke saath tere huzoor haazir hua hun aur jahannam se teri panaah maangne waale ki yeh jagah hai. Aye Allah (عزوجل)! Tu hamein 'aafiyat de aur hamse mu'aaf kar aur ham ko bakhsh de, beshak tu bada bakhshne wala mehrbaan hai.

Mas'alah-16:- Agar bheed ki wajah se Maqaam-e-Ibraahim mein namaaz na padh sake to masjid shareef mein kisi aur jagah padhle aur Masjid-ul-Haraam ke 'alaawa kahi aur padhi jab bhi ho jayegi. [**Aalamgiri**]

Mas'alah-17:- Maqaam-e-Ibraahim ke baa'd is namaaz ke liye sab se afzal Ka'ba-e-Mu'azzamah ke andar padhna hai phir Hateem mein Meezaab-e-Rahmat ke neech iske baa'd Hateem mein kisi aur jagah phir Ka'ba-e-Mu'azzamah se qareeb-tar jagah mein phir Masjid-ul-Haraam mein kisi jagah phir Haram Makkah ke andar jahan bhi ho. [**Lubaab**]

Mas'alah-18:- Sunnat yeh hai ke waqt-e-karaahat na ho to Tawaaf ke baa'd fauran namaaz padhe, beech mein faasila na ho aur agar na padhi to 'umr bhar mein jab padhega, ada hi hai qaza nahi magar bura kiya ke sunnat faut hui. [**Mansak**]

Mas'alah-19:- Farz namaaz in raka'toñ ke qaaim maqaam nahiñ ho sakti.

[‘Aalamgiri]

(Multazam Se Lipatna)

[17]. Namaaz va Du'a se faarigh ho kar Multazam ke paas jaye aur qareeb-e-hajr (hajr-e-aswad ke qareeb) us se lipte aur apna seena aur pet aur kabhi daahina rukhsaar aur kabhi baayaañ aur kabhi rukhsaara us par rakhe aur donoñ haath sar se unche karke deewaar par phailaaye ya dahna haath Darwaaza-e-Ka'bah aur baayaañ Hajr-e-Aswad ki taraf phailaaye, yahañ ki du'a yeh hai:

يَا وَاجِدُ يَا مَاجِدُ لَا تُزِلْ عَنِّي نِعْمَةً أَنْعَمْتَهَا عَلَيَّ -

Tarjama:- Aye qudrat waale! Aye buzurg! Tune mujhe jo ne'mat di, usko mujh se zaail na kar.

Hadees mein farmaya: “Jab main chaahta hun Jibreel ko dekhta hun ke Multazam se lipte huye yeh du'a kar rahe haiñ.” Nihaayat khuzu'-o-khushu' va aajizi-o-inkisaar ke saath du'a kare aur Durood-Shareef bhi padhe aur is maqaam ki ek du'a yeh bhi hai:

إِلٰهِي وَقَفْتُ بِبَابِكَ وَالتَزَمْتُ بِأَعْتَابِكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى عِقَابَكَ اَللّٰهُمَّ حَرِّمْ شَعْرِيَّ وَجَسَدِيَّ عَلَى النَّارِ اَللّٰهُمَّ
كَمَا صُنْتَ وَجْهِي عَنِ السُّجُودِ لِغَيْرِكَ فَصُنْ وَجْهِي عَنِ مَسْأَلَةِ غَيْرِكَ اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ اَعْتِقْ رِقَابَنَا وَرِقَابَ
اَبَائِنَا وَاُمَّهَاتِنَا مِنَ النَّارِ يَا كَرِيْمُ يَا غَفَّارُ يَا عَزِيْزُ يَا جَبَّارُ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّيِّعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا
اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ اَللّٰهُمَّ رَبَّ هَذَا الْبَيْتِ الْعَتِيقِ اَعْتِقْ رِقَابَنَا مِنَ النَّارِ وَاَعِزَّنَا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَاَكْفِنَا
كُلَّ سُوْءٍ وَقِنْنَعْنَا بِمَا رَزَقْتَنَا وَبَارِكْ لَنَا فِيمَا اَعْطَيْتَنَا اَللّٰهُمَّ اجْعَلْنَا مِنْ اَكْرَمِ وَفِدِكَ عَلَيَّكَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى
نِعْمَائِكَ وَاَفْضَلُ صَلَاتِكَ عَلَى سَيِّدِ اَنْبِيَائِكَ ۝ وَجَمِيْعُ رُسُلِكَ وَاَصْفِيَائِكَ وَعَلَى اٰلِهِ وَصَحْبِهِ وَاَوْلِيَائِكَ -

Tarjama:- Ilaahi! main tere darwaaze par khada hun aur tere aastaana se chipta hun teri rahmat ka ummeed-waar aur tere 'azaab se darne wala, Aye Allah (عزوجل)! mere baal aur jism ko jahannam par haraam karde, Aye Allah (عزوجل)! jis tarah tune mere chehre ko apne ghair ke liye sajda karne se mehfooz rakha isi tarah is se mehfooz rakh ke tere ghair se suwaal karuñ,

Aye Allah (عزوجل)! Aye is azaad ghar ke Maalik! Tu hamaari gardanoñ ko aur hamaare baap, dada aur hamaari maaon ki gardanoñ ko jahannam se azaad karde.

Aye Kareem! Aye Bakhshne Waale! Aye Ghaalib! Aye Jabbaar! Aye Rab! Tu hamse qubool kar, beshak tu sunne wala, jaanne wala hai aur hamaari tauba qubool kar beshak tu tauba qubool karne wala mehrbaan hai. Aye Allah (عزوجل)! Aye is azaad ghar ke Maalik! hamaari gardanoñ ko jahannam se azaad kar aur shaitaan mardood se ham ko panaah de aur har buraai se hamaari kifaayat kar aur jo kuch tune diya us par qaane' (mutmain) kar aur jo diya usme barkat de aur apne 'izzat waale wafd (giroh/jama'at) mein ham ko karde, Ilaahi! tere hi liye hamd hai teri ne'maton par aur afzal durood Ambiya ke sardaar par aur tere tamaam Rasoolon aur barguzida logon par aur unki aal va ashaab aur tere auliya par.

Mas'alah-20:- Multazam ke paas Namaaz-e-Tawaaf ke baa'd aana us Tawaaf mein hai jiske baa'd Sa'ee hai aur jiske baa'd Sa'ee na ho usme namaaz se pehle Multazam se lipte phir Maqaam-e-Ibraahim ke paas jaakar 2-Raka'at namaaz padhe. [Mansak]

(Zam-Zam Ki Haazri)

[18].Phir Zam-Zam par aao aur ho sake to khud ek dol kheencho, warna bharne walon se le lo aur Ka'bah ko muh kar ke 3 saanson mein pet bhar kar jitna piya jaye khade ho kar piyo, har baar Bismillah se shuru' karo aur Alhamdulillah par khatam aur har baar Ka'ba-e-Mu'azzamah ki taraf nigaah utha kar dekh lo, baaqi badan par daal lo ya muh aur sar aur badan par is se masah karlo aur peete waqt du'a karo ke qubool hai.

Rasoolullah (ﷺ) farmate hain: "Zam-Zam jis muraad se piya jaye usi ke liye hai." Is waqt ki du'a yeh hai:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَعَمَلًا مُتَقَبَّلًا وَشِفَاءً مِنْ كُلِّ دَاءٍ -

Tarjama:- Aye Allah (عزوجل)! main tujh se 'ilm-e-naafe' aur kushaada rizq aur 'amal-e-maqbool aur har bimaari se shifa ka suwaal karta hun.

Ya wahi Du'a-e-Jaame' padho aur Haazri-e-Makkah-e-Mu'azzamah tak to baarha peena naseeb hoga, kabhi qayamat ki pyaas se bachne ko piyo, kabhi azaab-e-qabr se mahfoozi ko, kabhi Muhabbat-e-Rasool (ﷺ) badhne ko, kabhi

wus'at-e-rizq (rizq badhne ke liye), kabhi shifa-e-amraaz (bimaariyoñ se shifa ke liye), kabhi husool-e-'ilm waghairaha khaas-khaas muraadoñ ke liye piyo.

[19]. Wahañ jab piyo pet bhar kar piyo. Hadees mein hai: "Ham mein aur Munaafiqon mein yeh farq hai ke woh Zam-Zam kokh (pet) bhar nahiñ peete."

[20]. Chaah-e-Zamzam ke andar nazar bhi karo ke ba-hukm-e-hadees daafe'-e-nifaaq (nifaaq ko door karne wala) hai.

(Safa-o-Marwah Ki Sa'ee)

[21]. Ab agar koi 'uzr thakaan waghaira ka na ho to abhi, warna aaraam le kar Safa Marwah mein Sa'ee ke liye phir Hajr-e-Aswad ke paas aao aur usi tarah takbeer waghaira keh kar choomo aur na ho sake to uski taraf muh karke **اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ** Aur Durood padhte huye fauran **Baab-e-Safa** se Jaanib-e-Safa rawaana ho, darwaaza-e-masjid se bayaan paañ pehle nikaalo aur dahna pehle joote mein daalo aur yeh adab har masjid se aate huye hamesha malhooz rakho aur wahi du'a padho, jo masjid se nikalte waqt padhne ke liye mazkoor (zikr) ho chuki hai.

Mas'alah-21:- Baghair 'uzr us waqt Sa'ee na karna makrooh hai ke khilaaf-e-sunnat hai.

Mas'alah-22:- Jab Tawaaf ke baa'd Sa'ee karni ho to wapas aakar Hajr-e-Aswad ka Istilaam karke Sa'ee ko jaye aur Sa'ee na karni ho to Istilaam ki zaroorat nahiñ. [**Aalamgiri**]

Mas'alah-23:- Sa'ee ke liye Baab-e-Safa se jaana mustahab hai aur yahi aasaan bhi hai aur agar kisi doosre darwaaze se jayega jab bhi Sa'ee ada ho jayegi.

[22]. Zikr-o-Durood mein mashgool Safa ki seedhiyoñ par itna chadhke Ka'ba-e-Mu'azzamah nazar aaye aur yeh baat yahan pehli hi seedhi par chadhne se haasil hai ya'ni agar makaan aur deewaarein darmiyaan mein na

hotein to Ka'ba-e-Mu'azzamah yahan se nazar aata, is se upar chadhne ki haajat nahiñ balke mazhabe ahl-e-sunnat va jama'at ke khilaaf aur bad-mazhabon aur jaahilon ka fe'l hai ke bilkul upar ki seedhi tak chadh jaate haiñ aur seedhi par chadhne se pehle yeh padho:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ [إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا] وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (١٥٨)

[Surah-Al-Baqarah (2), Aayat-158]

Tarjama:- Maiñ us se shuru' karta huñ jisko Allah (عزوجل) ne pehle zikr kiya. "Beshak Safa-o-Marwah Allah (عزوجل) ki nishaaniyon se haiñ jisne hajj ya 'umrah kiya us par unke tawaaf mein gunaah nahiñ aur jo shakhs nek kaam kare to beshak Allah (عزوجل) badla dene wala, jaanne wala hai.

Phir Ka'ba-e-Mu'azzamah ki taraf muh karke donoñ haath mondhon tak du'a ki tarah phaile huye uthaao aur itni der tak thahro jitni der mein mufassal (ya'ni surah-e-hujuraat se surah-e-naas tak) ki koi Surat ya Surah-e-Baqra ki 25 Aayaton ki tilawat ki jaye aur Tasbeeh va Tahleel va Takbeer va Durood padho aur apne liye aur apne doston aur deegar musalmanon ke liye du'a karo ke yahan du'a qubool hoti hai, yahan bhi du'a-e-jaame' padho aur yeh padho:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ اللَّهُ عَلَى مَا هَدَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا الْحَمْدُ لِلَّهِ عَلَى مَا أَلْهَمَنَا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ -

فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ط يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ اللَّهُمَّ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَسْأَلُكَ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَوْفَّقَنِي وَأَنَا مُسْلِمٌ سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -

اللَّهُمَّ أَحْيِنِي عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ ط
 اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُحِبُّكَ وَيُحِبُّ رَسُولَكَ وَأَنْبِيَائَكَ وَمَلَائِكَتَكَ وَعِبَادَكَ الصَّالِحِينَ اللَّهُمَّ يَسِّرْ لِي الْيُسْرَى وَجَنِّبِي
 الْعُسْرَى اللَّهُمَّ أَحْيِنِي عَلَى سُنَّةِ رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاعْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ اللَّهُمَّ إِنَّا نَسْأَلُكَ إِيْمَانًا كَامِلًا وَقَلْبًا خَاشِعًا
 وَنَسْأَلُكَ عِلْمًا تَافِعًا وَيَقِينًا صَادِقًا وَدِينًا قَيِّمًا وَنَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ وَنَسْأَلُكَ تَمَامَ الْعَافِيَةِ
 وَنَسْأَلُكَ دَوَامَ الْعَافِيَةِ وَنَسْأَلُكَ الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْأَلُكَ الْغِنَى عَنِ النَّاسِ اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى
 سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ خَلْقِكَ وَرِضَا نَفْسِكَ وَزِنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ
 وَغَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ -

Tarjama:- Hamd hai Allah (عزوجل) ke liye ke usne ham ko hidaayat ki, hamd hai Allah (عزوجل) ke liye ke usne ham ko diya, hamd hai Allah (عزوجل) ke liye ke usne ham ko ilhaam kiya, hamd hai Allah (عزوجل) ke liye jisne ham ko iski hidaayat ki aur agar Allah (عزوجل) hidaayat na karta to ham hidaayat na paate. Allah (عزوجل) ke siwa koi ma'bood nahiñ, jo akela hai uska koi shareek nahiñ, usi ke liye mulk hai aur usi ke liye hamd hai, wahi zinda karta aur maarta hai aur woh khud zinda hai marta nahiñ, usi ke haath mein khair hai aur woh har shai par qadir hai. Allah (عزوجل) ke siwa koi ma'bood nahiñ jo akela hai, usne apna waa'da saccha kiya apne bande ki madad ki aur apne lashkar ko ghaalib kiya aur kaafiroñ ki jamaa'toñ ko tanha usne shikast di. Allah (عزوجل) ke siwa koi ma'bood nahiñ ham usi ki 'ibaadat karte haiñ, usi ke liye deen ko khaalis karte huye agarche kaafir bura maaneñ.

Allah (عزوجل) ki paaki hai shaam va subah aur usi ke liye hamd hai aasmaanoñ aur zameen mein aur teesre pahar ko aur zohar ke waqt, woh zinda ko murda se nikaalta hai aur murda ko zinda se nikaalta hai aur zameen ko uske marne ke baa'd zinda karta hai aur isi tarah tum nikaale jaoge, Ilaahi! tune jis tarah mujhe islaam ki taraf hidaayat ki, tujh se suwaal karta huñ ke ise mujh se juda na karna yahañ tak ke mujhe islaam par maut de, Allah (عزوجل) ke liye paaki hai aur Allah (عزوجل) ke liye hamd hai aur Allah (عزوجل) ke siwa koi ma'bood nahiñ aur Allah (عزوجل) bahut bada hai, aur gunaah se phirna aur neki ki taaqat nahiñ magar Allah (عزوجل) ki madad se jo bartar va buzurg hai. Ilaahi! Tu mujh ko apne Nabi Muhammad (ﷺ) ki sunnat par zinda rakh aur unki millat par wafaat de aur fitnah ki gumraahiyoñ se bacha, Ilaahi! Tu mujh ko un logoñ mein kar jo tujh se muhabbat rakhte haiñ aur tere Rasool va Ambiya va Malaika aur nek bandoñ se muhabbat rakhte haiñ. Ilaahi! mere liye aasaani muyassar kar aur mujhe sakhti se bacha, Ilaahi! apne Rasool Muhammad (ﷺ) ki sunnat par mujh ko zinda rakh aur musalman maar aur nekiyoñ ke saath mila aur Jannatun-Na'eem ka waaris kar aur qayamat ke din meri khataa bakhsh de. Ilaahi! tujh se imaan-e-kaamil aur qabl-e-khaashe' ka ham suwaal karte haiñ aur tujh se 'ilm-e-naafe' aur yaqeen-e-saadiq aur deen-e-mustaqeem ka suwaal karte haiñ aur har balaa se 'afu-o-'aafiyat ka suwaal

karte haiñ aur poori 'aafiyat aur 'aafiyat ki hameshgi aur 'aafiyat par shukr ka suwaal karte haiñ aur aadmiyoñ se be-niyaazi ka suwaal karte haiñ. Ilaahi! Tu durood-o-salaam-o-barkat naazil kar hamaare sardaar Muhammad (ﷺ) aur unki Aal va Ashaab par ba-qadre shumaar teri makhlooq aur teri riza aur ham-wazan tere 'arsh ke aur ba-qadre daraazi tere kalimaat ke jab tak zikr karne waale tera zikr karte raheñ aur jab tak ghaafil tere zikr se ghaafil raheñ.

Dua' mein hatheliyaañ aasmaan ki taraf hoñ, na us tarah jaisa baa'z jaahil hatheliyaañ Ka'ba-e-Mu'azzamah ki taraf karte haiñ aur aksar Mutawwif (tawaaf karne waale) haath kaanoñ tak uthaate haiñ phir chhod dete haiñ, yunhi 3 baar karte haiñ yeh bhi ghalat tareeqa hai balke ek baar du'a ke liye haath uthaaye aur jab tak du'a maange uthaaye rahe, jab khatam ho jaye haath chhod de phir Sa'ee ki niyyat kare, iski niyyat yuñ hai:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي -

[23]. Phir Safa se utar kar Marwah ko chale zikr-o-durood baraabar jaari rakhe, jab pehla meel aaye (aur yeh Safa se thode hi faasile par hai ke baayeñ haath ko sabz rang ka meel (ya'ni hare nishaan) masjid shareef ki deewaar se muttasil hai) yahañ se mard daudna shuru' kareñ (magar na had se zaa'id, na kisi ko eezaa dete) yahañ tak ke doosre sabz meel se nikal jayeñ. Yahañ ki du'a yeh hai:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ ط وَتَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ط اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا مُجِيبَ الدَّعَوَاتِ رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ط رَبَّنَا أَرِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ -

Tarjama:- Aye Parwardigaar! bakhsh aur rahm kar aur dar-guzar kar us se jise tu jaanta hai aur tu use jaanta hai jise ham nahiñ jaante, beshak tu 'izzat-o-karam wala hai. Aye Allah (عزوجل)! Tu use hajj-e-mabroor kar aur sa'ee-e-mashkoor kar aur gunaah bakhsh, Aye Allah (عزوجل)! mujh ko aur mere waalidain aur jamee' momineen-o-mominaat ko bakhsh de, Aye dua'oñ ke qubool karne waale! Aye Rab! Tu ham se qubool kar, beshak tu sunne wala, jaanne wala hai aur hamaari tauba qubool kar, beshak tu tauba qubool karne wala mehrbaan hai. Aye Rab! tu ham ko duniya mein bhalaai de aur aakhirat mein bhalaai de aur ham ko azaab-e-jahannam se bacha.

[24].Doosre meel (hare nishaan) se nikal kar aahista ho lo aur yeh du'a baar-baar padhte huye:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Marwah tak pahuncho yahañ pehli seedhi par chadhne balke iske qareeb zameen par khade hone se Marwah par chadhna ho gaya lihaaza bilkul deewaar se muttasil na ho jaye ke yeh jaahiloñ ka tareeqa hai yahañ bhi agarche imaarateiñ ban jaane se Ka'bah nazar nahiñ aata magar Ka'bah ki taraf muh karke jaisa Safa par kiya tha tasbeeh va takbeer va hamd va sana va durood va du'a yahañ bhi karo, yeh ek phera huwa.

[25].Phir yahañ se Safa ko zikr-o-durood aur dua'yeiñ padhte huye jao, jab sabz meel (hare nishaan) ke paas pahuncho usi tarah daudo aur donoñ meeloñ se guzar kar aahista ho lo phir aao phir jao yahañ tak ke 7'wañ phera Marwah par khatam ho aur har phere meiñ usi tarah karo, iska naam Sa'ee hai. Donoñ meeloñ ke darmiyaan agar daud kar na chala ya Safa se Marwah tak daud kar gaya to bura kiya ke sunnat tark hui, magar **Dam** ya Sadqah waajib nahiñ aur Sa'ee meiñ Iztiba' nahiñ. Agar hujoom ki wajah se meelaiñ ke darmiyaan daudne se aajiz (majboor) hai to kuch thaher jaye ke bheed kam ho jaye aur daudne ka mauqa' mil jaye aur agar kuch thaherne se hujoom kam na hoga to daudne waloñ ki tarah chale aur agar kisi 'uzr ki wajah se jaanwar par sawaar ho kar Sa'ee karta hai to is darmiyaan meiñ jaanwar ko tez chalaaye magar iska khayaal rahe ke kisi ko eezaa na ho ke yeh haraam hai.

Mas'alah-24:- Agar Marwah se Sa'ee shuru' ki to pehla phera ke Marwah se Safa ko huwa shumaar na kiya jayega, ab ke Safa se Marwah ko jayega yeh pehla phera huwa. [Durr-e-Mukhtaar, 'Aalamgiri]

Mas'alah-25:- Jo shakhs Ehraam se pehle behosh ho gaya hai aur uske saathiyoñ ne uski taraf se Ehraam baandha hai to uski taraf se uske saathi niyaabatan (ya'ni uski taraf se) Sa'ee kar sakte haiñ. [Mansak]

Mas'alah-26:- Sa'ee ke liye shart yeh hai ke poore Tawaaf ya Tawaaf ke aksar hisse (ya'ni 4-5 pheroñ) ke baa'd ho, lihaaza agar Tawaaf se pehle ya Tawaaf ke 3 phere ke baa'd Sa'ee ki to na hui aur Sa'ee ke qabl (pehle) ehraam hona bhi shart hai, khwaah Hajj ka Ehraam ho ya 'Umrah ka. Ehraam se qabl Sa'ee nahiñ ho sakti aur Hajj ki Sa'ee agar Wuqoof-e-'Arafah ('Arafah mein thaaherne) ke qabl (pehle) kare to Waqt-e-Sa'ee mein bhi Ehraam hona shart hai aur Wuqoof-e-'Arafah ke baa'd ho to sunnat yeh hai ke Ehraam khol chuka ho aur 'Umrah ki Sa'ee mein Ehraam waajib hai ya'ni agar Tawaaf ke baa'd sar munda liya phir Sa'ee ki to Sa'ee ho gayi magar chunke waajib tark huwa lihaaza **Dam** waajib hai. [Lubaab]

Mas'alah-27:- Sa'ee ke liye Tahaarat shart nahiñ, haiz waali 'aurat aur junub bhi Sa'ee kar sakta hai. ['Aalamgiri]

Mas'alah-28:- Sa'ee mein paidal chalna waajib hai jabke 'uzr na ho, lihaaza agar sawaari ya doli waghaira par Sa'ee ki ya paauñ se na chala balke ghasit-ta huwa gaya to haalat-e-'uzr mein mu'aaf hai aur baghair 'uzr aisa kiya to **Dam** waajib hai. [Lubaab]

Mas'alah-29:- Sa'ee mein satr-e-'aurat sunnat hai ya'ni agarche satr ka chhupaana farz hai magar is haalat mein farz ke 'alaawa sunnat bhi hai ke agar satr khula raha to iski wajah se kaffara waajib nahiñ magar ek gunaah farz ke tark ka huwa, doosra tark-e-sunnat ka. [Mansak]

(Ek Zaroori Naseehat)

Baa'z 'auratoñ ko maine khud dekha hai ke nihaayat be-baaki se Sa'ee karti haiñ ke unki kalaaiyaañ aur gala khula rehta hai aur yeh khayaal nahiñ ke Makkah-e-Mu'azzamah mein maa'siyat (gunaah) karna nihaayat sakht baat hai ke yahañ jis tarah ek neki laakh ke baraabar hai. Yunhi ek gunaah laakh gunaah ke baraabar balke yahañ to yahañ Ka'bah-e-Mu'azzamah ke saamne bhi woh isi haalat se rehti haiñ balke isi haalat mein Tawaaf karte dekha, haalaan ke Tawaaf mein satr ka chhupaana 'alaawa isi farz-e-daa'imi (hamesha farz hone ke 'alaawa) ke waajib bhi hai, to ek farz doosre waajib ke tark se do gunaah kiye.

Woh bhi kahaan Baitullah ke saamne aur khaas Tawaaf ki haalat mein balke baa'z 'auratein Tawaaf karne mein khusoosan Hajr-e-Aswad ko bosa dene mein mardon mein ghuss jaati hain aur unka badan mardon ke badan se mass hota rehta hai magar unko iski kuch parwah nahi haalaan ke Tawaaf ya Bosa-e-Hajr-e-Aswad waghairahum sawaab ke liye kiya jaata hai magar woh 'auratein sawaab ke badle gunaah mol leti hain lihaaza in umoor (baaton) ki taraf Hujjaaj (haajiyaan) ko khusoosiyat ke saath tawajjoh karni chahiye aur unke saath jo 'auratein hon unhein ba-taakeed aisi harakaat se mana' karna chahiye.

Mas'alah-30:- Mustahab yeh hai ke ba-wuzu' Sa'ee kare aur kapda bhi paak ho aur badan bhi har qism ki najaasat (na-paaki) se paak ho aur Sa'ee shuru' karte waqt niyyat karle.

Mas'alah-31:- Makrooh waqt na ho to Sa'ee ke baa'd 2-Raka'at namaaz masjid shareef mein jaakar padhna behtar hai. [Durr-e-Mukhtaar]

Imaam Ahmad va Ibn-e-Maajah va Ibn-e-Hibbaan, Muttalib Bin Abi Wada'aa se raavi, kehte hain ke maine **Rasoolullah** (ﷺ) ko dekha ke jab Sa'ee se faarigh huye to Hajr ke saamne tashreef la kar Haashiya-e-Mataaf (Mataaf ke kinaare par) mein 2-Raka'at namaaz padhi.

Mas'alah-32:- Sa'ee ke saaton phere pe-dar-pe (ek ke baa'd ek) kare, agar mutafarriq (alag-alag) taur par kiye to i'aada (dubaara ada) kare aur ab se 7 phere kare ke pe-dar-pe na hone se sunnat tark ho gayi, haaan agar Sa'ee karte mein jama'at qaaim hui ya janaaza aaya to Sa'ee chhod kar namaaz mein mashgool ho, baa'd-e-namaaz jahaan se chhodi thi wahiin se poori karle.

[Aalamgiri]

Mas'alah-33:- Sa'ee ki haalat mein fuzool va bekaar baatein sakht na-zeba (na-munaasib) hain ke yeh to waise bhi na chahiye na ke is waqt ke 'ibaadat mein mashgool ho, waazeh ho ke 'Umrah sirf inhiin af'aal (kaamon) Tawaaf-o-Sa'ee ka naam hai. Qiraan va Tamatto' waale ke liye yahi 'Umrah ho gaya aur Ifraad waale ke liye yeh Tawaaf **Tawaaf-e-Qudoom** ya'ni haazri-e-darbaar ka mujra (salaami hai).

Mas'alah-34:- Hajj karne wala Makkah mein jaane se pehle 'Arafaat mein pahuncha to Tawaaf-e-Qudoom saaqit (khatm) ho gaya magar bura kiya ke sunnat faut hui aur **Dam** waghaira waajib nahiin. [Jauharah, Raddul-Muhtaar]

[26].Qaarin ya'ni jisne Qiraan kiya hai iske baa'd Tawaaf-e-Qudoom ki niyyat se ek Tawaaf va Sa'ee aur baja laye (ya'ni aur kare).

[27].Qaarin aur **Mufrid** ya'ni jisne sirf Hajj ka Ehraam baandha tha, Labbaik kehte huye Makkah mein thahrein. Unki Labbaik 10'win taareekh Rami-e-Jamra ke waqt khatam hogi aur usi waqt Ehraam se niklenge jiska zikr Insha'Allah-Ta'ala aata hai, magar **Mutamatte'** ya'ni jisne Tamatto' kiya hai woh aur Mu'tamir ya'ni nira (ya'ni sirf) 'Umrah karne wala shuru' Tawaaf-e-Ka'bah-e-Mu'azzamah se Sang-e-Aswad-Shareef ka pehla bosa lete hi Labbaik chhod den aur Tawaaf va Sa'ee mazkoor ke baa'd **Halq** karein ya'ni saara sar munda den ya **Taqseer** ya'ni baal katarwaayein aur Ehraam se baahar aayein.

(Sar Mundaana Ya Baal Katarwana)

'Auratoñ ko baal moondna haraam hai, woh sirf ek pore baraabar baal katarwaalein aur mardoñ ko ikhtiyaar hai ke halq karein ya taqseer aur behtar halq hai ke **Huzoor-e-Aqdas** (ﷺ) ne Hajjatul-Wada' mein halq karaya aur sar mundaane waloñ ke liye du'a-e-rehmat 3 baar farmaayi aur katarwaane waloñ ke liye ek baar aur agar Mutamatte' Mina ki qurbaani ke liye jaanwar saath le gaya hai to 'Umrah ke baa'd Ehraam kholna use jaaiz nahiin, balke Qaarin ki tarah Ehraam mein rahe aur Labbaik kaha kare yahañ tak ke 10'win ki Rami ke saath Labbaik chhode phir qurbaani ke baa'd halq ya taqseer karke Ehraam se baahar ho. Phir Mutamatte' chahe to 8'win Zil-Hijjah tak be-ehraam rahe, magar afzal yeh hai ke jald Hajj ka Ehraam baandh le, agar yeh khayaal na ho ke din ziyada haiñ Ehraam ki qaidain na nibhengi.

[28].Tambeeh:- Tawaaf-e-Qudoom mein Iztiba' va Ramal aur iske baa'd Safa, Marwah mein Sa'ee zaroor nahiin magar ab na karega to Tawaaf-e-

Ziyaarat mein ke Hajj ka Tawaaf Farz hai, jiska zikr Insha`Allah-Ta'ala aata hai yeh sab kaam karne honge aur is waqt hujoom bahut hota hai, ajab nahi ke Tawaaf mein Ramal aur Mas'aa (sa'ee karne ki jagah) mein daudna na ho sake aur us waqt ho chuka to is Tawaaf mein in cheezon ki haajat na hogi lihaaza hamne unko mutlaqan tarkeeb mein daakhil kar diya.

[29]. Mufrid va Qaarin to Hajj ke Ramal va Sa'ee se Tawaaf-e-Qudoom mein faarigh ho liye magar Mutamatte' ne jo Tawaaf-o-Sa'ee kiye woh 'Umrah ke the, Hajj ke Ramal-o-Sa'ee is se ada na huye aur us par Tawaaf-e-Qudoom hai nahi ke Qaarin ki tarah isme yeh umoor karke faraaghat paale, lihaaza agar woh bhi pehle se faarigh ho lena chahe, to jab Hajj ka Ehraam baandhe iske baa'd ek Nafl Tawaaf mein Ramal va Sa'ee karle ab use bhi Tawaaf-e-Ziyaarat mein in umoor ki haajat na hogi.

(Ayyaam-e-Iqamat Mein Kya Karein)

[30]. Ab yeh sab Hujjaaj (Qaarin, Mutamatte', Mufrid koi ho) ke Mina ke jaane ke liye Makkah-e-Mu'azzamah mein 8'wi taareekh ka intizaar kar rahe hain. Ayyaam-e-Iqamat (ya'ni makkah-e-mu'azzamah ke thaherne ke dino) mein jis qadr ho sake nira (sirf) Tawaaf baghair Iztiba' va Ramal va Sa'ee karte rahein ke baahar walon ke liye yeh sab se behtar 'ibaadat hai aur har 7 pheron par Maqaam-e-Ibraahim (عليه الصلاة والتسليم) mein 2-Raka'at namaaz padhein.

[31]. Ziyada ehtiyaat yeh hai ke 'auraton ko Tawaaf ke liye shab (raat) ke 10-11 baje jab hujoom kam hole jayein. Yunhi Safa-o-Marwah ke darmiyaan Sa'ee ke liye bhi.

[32]. 'Auratein namaaz farood-gaah (qayaam-gaah) hi mein padhein. Namaazon ke liye jo dono masjid-e-kareem mein haazir hoti hain jahaalat hai ke maqsood sawaab hai aur khud **Huzoor-e-Anwar** (ﷺ) ne farmaya ke: "Aurat ko meri masjid mein namaaz padhne se ziyada sawaab ghar mein padhna hai." Hain 'auratein Makkah-e-Mu'azzamah mein rozaana ek baar raat mein

Tawaaf kar liya karein aur Madeenah-Tayyibah mein subh-o-shaam Salaat-o-Salaam ke liye haazir hoti rahein.

[33]. Ab ya Mina se waapsi ke baa'd jab kabhi raat va din mein jitni baar Ka'ba-e-Mu'azzamah par nazar pade لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ 3 baar kahein aur **Nabi** (ﷺ) par Durood bhejin aur Du'a karein ke waqt-e-qubool hai.

(Tawaaf Mein Yeh Baatein Haraam Haiin)

[34]. Tawaaf agar che Naf'l ho us mein yeh baatein haraam haiin:

- ❖ [01]. Be-wuzu Tawaaf karna.
- ❖ [02]. Koi 'uzw (body part) jo satr mein daakhil hai uska chahaarum (chautha-hissa) khula hona maslan: raan ya azaad 'aurat ka kaan ya kalaayi.
- ❖ [03]. Be-majboori sawaari par ya kisi ki gaud mein ya kandhon par Tawaaf karna.
- ❖ [04]. Bila-'uzr baith kar sarakna ya ghutnon chalna.
- ❖ [05]. Ka'bah ko dahne haath par le kar ulta Tawaaf karna.
- ❖ [06]. Tawaaf mein Hateem ke andar ho kar guzarna.
- ❖ [07]. Saat pheron se kam karna.

(Tawaaf Mein Yeh 15 Baatein Makrooh Haiin)

[35]. Yeh baatein Tawaaf mein makrooh haiin:

- ❖ [01]. Fuzool baat karna.
- ❖ [02]. Bechna.

❖ [03].Khareedna.

❖ [04].Hamd va Naat va Manqabat ke siwa koi she'r padhna.

❖ [05].Zikr ya Du'a ya Tilaawat ya koi kalaam buland aawaaz se karna.

❖ [06].Na-paak kapde mein Tawaaf karna.

❖ [07].Ramal, ya [08].Iztiba', ya [09].Bosa-e-Sang-e-Aswad jahañ-jahañ unka hukm hai tark karna.

❖ [10].Tawaaf ke pheron mein ziyada faasila dena ya'ni kuch phere kar liye phir der tak thaher gaye ya aur kisi kaam mein lag gaye baaqi phere baa'd ko kiye magar wuzu jaata rahe to kar aaye ya jama'at qaaim hui aur usne abhi namaaz na padhi to shareek ho jaye balke janaaze ki namaaz mein bhi Tawaaf chhod kar mil sakta hai, baaqi jahañ se chhoda tha aakar poora karle. Yunhi peshaab pakhaana ki zaroorat ho to chala jaye wuzu karke baaqi poora kare.

❖ [11].Ek Tawaaf ke baa'd jab tak uski raka'tein na padhle doosra Tawaaf shuru' kar dena magar jabke karaahat-e-namaaz ka waqt ho jaise: subh-e-saadiq se bulandi-e-aaftaab tak ya namaaz-e-'asar padhne ke baa'd se ghuroob-e-aaftaab tak ke isme muta'addid (bahut se) Tawaaf be-fasl namaaz (baghair namaaz ke) jaaiz haiñ. Waqt-e-karaahat nikal jaye to har Tawaaf ke liye 2-Raka'at ada kare aur agar bhool kar ek Tawaaf ke baa'd baghair namaaz padhe doosra Tawaaf shuru' kar diya to agar abhi ek phera poora na kiya ho to chhod kar namaaz padhe aur poora phera kar liya hai to is Tawaaf ko poora karke namaaz padhe.

❖ [12].Khutba-e-Imaam ke waqt Tawaaf karna.

❖ [13].Jama'at-e-Farz ke waqt karna, haañ agar khud pehli jama'at mein padh chuka hai to baaqi jamaa'ton ke waqt Tawaaf karne mein harj nahiñ aur namaaziyon ke saamne guzar bhi sakta hai, ke Tawaaf bhi namaaz hi ki misl (tarah) hai.

❖ [14].Tawaaf mein kuch khaana.

❖ [15].Peshaab pakhaana ya reeh (gas) ke taqaaze mein Tawaaf karna.

(Yeh Baatein Tawaaf-o-Sa'ee Donon Mein Jaaiz Haiin)

[36].Yeh baatein Tawaaf-o-Sa'ee donon mein Mubaah haiin:

- ❖ [01].Salaam karna.
- ❖ [02].Jawaab dena.
- ❖ [03].Haajat ke liye kalaam karna.
- ❖ [04].Fatwa poochna.
- ❖ [05].Fatwa dena.
- ❖ [06].Paani peena.
- ❖ [07].Hamd-o-Naat-o-Manqabat ke ash'aar aahista padhna aur Sa'ee mein khaana bhi kha sakta hai.

(Sa'ee Mein Yeh Baatein Makrooh Haiin)

[37].Sa'ee mein yeh baatein makrooh haiin:

- ❖ [01].Be-haajat iske pheron mein ziyada faasila dena magar jama'at qaaim ho to chala jaye. Yunhi shirkat-e-janaaza ya qaza-e-haajat ya tajdeed-e-wuzu ko jaana agarche Sa'ee mein wuzu zaroor nahiin.
- ❖ [02].Khareed-o-Farokht.
- ❖ [03].Fuzool kalaam (baatein).
- ❖ [04].Safa ya Marwah par na chadhna.
- ❖ [05].Mard ka Mas'aa mein bila-'uzr na daudna.

❖ [06].Tawaaf ke baa'd bahut taakheer karke Sa'ee karna.

❖ [07].Satr-e-'Aurat na hona.

❖ [08].Pareshaan-nazari ya'ni idhar-udhar fuzool dekhna Sa'ee mein bhi makrooh hai aur Tawaaf mein aur ziyada makrooh.

Tawaaf -o-Sa'ee Ke Masaail Mein Mard-o-'Aurat Ke Farq

[38].Tawaaf-o-Sa'ee ke sab masaail mein 'auratein bhi shareek hain magar:

❖ [01].Iztiba',

❖ [02].Ramal,

❖ [03].Mas'aa mein daudna, yeh teenon baatein 'auraton ke liye nahi.

❖ [04].Muzaahamat (ek doosre par girne aur dhakka dene) ke saath Bosa-e-Sang-e-Aswad ya

❖ [05].Rukn-e-Yamaani ko chhuna ya

❖ [06].Ka'bah se qareeb hona ya

❖ [07].Zam-Zam ke andar nazar karna ya

❖ [08].Khud paani bharne ki koshish karna, yeh baatein agar yun ho sakein ke na-mahram se badan na chhuye to khair, warna alag-thalag rehna unke liye sab se behtar hai.

Chapter:- 06

Mina Ki Rawaangi Aur 'Arafah Ka Wuqoof

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Mina Ki Rawaangi Aur 'Arafah Ka Wuqoof:-

Allah (عزوجل) Farmata Hai:-

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٩٩)

[Surah-Al-Baqarah (2), Aayat-199]

Tarjama:- Phir tum bhi wahañ se lauto jahañ se aur log wapas huye (ya'ni 'Arafaat se) aur Allah (عزوجل) se maghfirat maango, beshak Allah (عزوجل) bakhshne wala, rahm farmaane wala hai.

Hadees-01:- Saheeh Bukhaari va Saheeh Muslim mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se marvi, ke Quresh aur jo log unke tareeqe par the Muzdalifah mein Wuqoof karte aur tamaam 'Arab 'Arafaat mein Wuqoof karte jab Islaam aaya, Allah (عزوجل) ne Nabi (ﷺ) ko hukm farmaya ke: "Arafaat mein jaakar Wuqoof karein phir wahañ se wapas hon."

Hadees-02:- Saheeh Muslim Shareef mein Jaabir Bin Abdullah رضي الله تعالى عنهما se Hajjatul-Wada' Shareef ki Hadees marvi, isi mein hai ke Yaum-e-Tarwiyah (8'win zil-hijjah) ko log Mina ko rawaana huye aur **Huzoor-e-Aqdas** (ﷺ) ne Mina mein Zohar va 'Asr va Maghrib va 'Isha va Fajr ki Namaazein padhein phir thoda tawaqquf kiya (ya'ni thodi der thahre rahe) yahan tak ke aaftaab tulu' huwa.

Aur hukm farmaya ke Namrah ('arafaat mein ek maqaam hai) mein ek qubba (tent) nasb kiya jaye, iske baa'd **Huzoor** (ﷺ) yahan se rawaana huye aur Quresh ka yeh gumaan tha ke Muzdalifah mein Wuqoof farmayenge jaisa ke jaahiliyyat mein Quresh kiya karte the magar **Rasoolullah** (ﷺ) Muzdalifah se aage chale gaye yahan tak ke 'Arafah mein pahunche yahan Namrah mein qubba nasb ho chuka tha, isme tashreef farma huye yahan tak ke jab aaftaab dhal gaya sawaari tayyaar ki gayi phir batn-e-waadi mein tashreef laye aur

Khutbah padha phir Bilaal (ؓ) ne Azaan-o-Iqamat kahi **Huzoor** (ؐ) ne namaaz Zohar padhi phir Iqamat hui aur 'Asr ki namaaz padhi aur donoñ namaazoñ ke darmiyaan kuch na padha phir mauqif (thaherne ki jagah) mein tashreef laye aur Wuqoof kiya yahañ tak ke aaftaab ghuroob ho gaya.

Hadees-03:- Saheeh Muslim mein Jaabir (ؓ) se marvi, **Rasoolullah** (ؐ) ne farmaaya ke: “Maine yahañ Wuqoof kiya aur poora ‘Arafaat ja-e-wuqoof (thaherne ki jagah) hai aur maine is jagah Wuqoof kiya aur poora Muzdalifah Wuqoof ki jagah hai.”

Hadees-04:- Muslim va Nasaa'i va Ibn-e-Maajah va Razeen Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se raavi, **Rasoolullah** (ؐ) ne farmaya: “‘Arafah se ziyada kisi din mein **Allah-Ta'ala** apne bandoñ ko jahannam se aazaad nahiñ karta phir unke saath Malaaiika par mubaahaat (fakhr) farmata hai.”

Hadees-05:- Tirmizi mein ba-riwaayate ‘Amr Bin Shuaib ‘An Abihi ‘An Jaddihi marvi, ke **Rasoolullah** (ؐ) ne farmaya: “‘Arafah ki sab se behtar du'a aur woh jo maine aur mujh se qabl Ambiya ne ki yeh hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَيَاةُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Hadees-06:- Imaam Maalik mursalan Talha Bin 'Ubaidullah se raavi, ke **Rasoolullah** (ؐ) ne farmaya: “‘Arafah se ziyada kisi din mein shaitaan ko ziyada sagheer (chhota) va zaleel va haqeer aur ghaiz (ghusse) mein bhara huwa nahiñ dekha gaya aur iski wajah yeh hai ke is din mein rahmat ka nuzool aur **Allah** (عزوجل) ka bandoñ ke bade-bade gunaah mu'aaf farmana shaitaan dekhta hai.”

Hadees-07:- Ibn-e-Maajah va Baihaqi Abbaas Bin Mirdaas (ؓ) se raavi, ke **Rasoolullah** (ؐ) ne ‘Arafah ki shaam ko apni Ummat ke liye maghfirat ki du'a maangi aur woh du'a maqbool hui, farmaya: “Maine unhein bakhsh diya siwa huqooq-ul-'ibaad ke, ke mazloom ke liye zaalim se muwaakhaza (pakad) karuñga.” **Huzoor** (ؐ) ne 'arz ki: Aye Rab! Agar tu chahe to mazloom ko jannat ata kar de aur zaalim ki maghfirat farma de. Us din yeh du'a maqbool na hui phir Muzdalifah mein subah ke waqt **Huzoor** (ؐ)

ne isi du'a ka i'aada kiya (ya'ni dubaara yahi du'a ki) us waqt yeh du'a maqbool hui, is par **Rasoolullah** (ﷺ) ne tabassum farmaya.

Siddiq-o-Farooq **رضي الله تعالى عنهما** ne 'arz ki, hamaare maa baap **Huzoor** (ﷺ) par qurbaan is waqt tabassum farmaane ka kya sabab hai?. Irshaad farmaaya ke: "Dushman-e-Khuda ibles ko jab yeh ma'loom huwa ke **Allah** (عزوجل) ne meri du'a qubool ki aur meri ummat ki bakhshish farmaayi to apne sar par khaak udaane laga aur waawela (maatam) karne laga, uski yeh ghabraahat dekh kar mujhe hansi aayi."

Hadees-08:- Abu Ya'la va Bazaar va Ibn-e-Khuzaimah va Ibn-e-Hibbaan Jaabir (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Zil-Hijjah ke 10 dinoñ se koi din **Allah** (عزوجل) ke nazdeek afzal nahiñ. Ek shakhs ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) yeh afzal haiñ ya itne dinoñ mein **Allah** (عزوجل) ki raah mein jihaad karna?. Irshaad farmaya: **Allah** (عزوجل) ki raah mein is ta'daad mein jihaad karne se bhi yeh afzal haiñ aur **Allah** (عزوجل) ke nazdeek 'Arafah se ziyada koi din afzal nahiñ.

'Arafah ke din **Allah** Tabaarak Wa Ta'ala aasmaan dunya ki taraf khaas tajalli farmata hai aur zameen waloñ ke saath aasmaan waloñ par mubaahaat (fakhr) karta, unse farmata hai: "Mere bandoñ ko dekho ke paraaganda sar gard-aalooda dhoop khaate huye door-door se meri rahmat ke ummeedwaar haazir huye to 'Arafah se ziyada jahannam se aazaad hone waale kisi din mein dekhe na gaye." Aur Baihaqi ki riwaayat mein yeh bhi hai, ke **Allah** (عزوجل) Malaika se farmata hai: "Maiñ tumko gawaah karta huñ ke maine unhein bakhsh diya. Farishte kehte haiñ: in mein fulaañ va fulaañ haraam kaam karne waale haiñ. **Allah** (عزوجل) farmata hai: "Maine sabko bakhsh diya."

Hadees-09:- Imaam Ahmad va Tabraani 'Abdullah Bin 'Abbaas **رضي الله تعالى عنهما** se raavi, ke ek shakhs ne 'Arafah ke din 'auratoñ ki taraf nazar ki, **Rasoolullah** (ﷺ) ne farmaya: "Aaj woh din hai ke jo shakhs kaan aur aankh aur zubaan ko qaabu mein rakhe, uski maghfirat ho jayegi."

Hadees-10:- Baihaqi Jaabir Bin 'Abdullah **رضي الله تعالى عنهما** se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo musalmaan 'Arafah ke din pichhle paher (ya'ni raat ke 4 paher mein se aakhri paher) ko mauqif mein Wuqoof kare phir 100 baar

kahe: **قُلْ هُوَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْخَزَائِنُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔** aur 100 baar **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ** padhe aur phir 100 baar yeh durood padhe **إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَيْنَا مَعَهُمُ۔** Allah (عزوجل) farmata hai: “Aye mere Farishto! Mere is bande ko kya sawaab diya jaye jisne meri Tasbeeh-o-Tahleel ki aur Takbeer-o-Ta'zeem ki mujhe pehchaana aur meri Sana ki aur mere Nabi par Durood bheja. Aye mere Farishto! Gawaah raho ke maine ise bakhsh diya aur iski shafaa'at khud iske haq mein qubool ki aur agar mera yeh banda mujh se suwaal kare to iski shafaa'at jo yahaan haiñ sabke haq mein qubool karuñ.”

Hadees-11:- Baihaqi Abu Sulaimaan Daaraani se raavi, ke Ameer-ul-Momineen Maula 'Ali (كرم الله تعالى وجهه) se Wuqoof ke baare mein suwaal huwa ke us pahaad mein kyun muqarrar huwa, Haram mein kyun na huwa?. Farmaya: Ka'bah Baitullah hai aur Haram uska darwaaza to jab log iski ziyaarat ke qasd (iraade) se aaye darwaaze par khade kiye gaye ke tazarru' (giriya-o-zaari) karein. 'Arz ki: Ya Ameer-ul-Momineen! phir Wuqoof-e-Muzdalifah ka kya sabab hai?. Farmaya ke jab unhein aane ki ijaazat mili to ab is doosri devdhi par roke gaye phir jab tazarru' ziyada huwa to hukm huwa ke Mina mein qurbaani karein phir jab apne mail-kuchail utaar chuke aur qurbaaniyaan kar chuke aur gunaahon se paak ho chuke to ab ba-tahaarat ziyaarat ki unhein ijaazat mili.

'Arz ki gayi: Ya Ameer-ul-Momineen! Ayyaam-e-Tashreeq (qurbaani ke dinoñ) mein roze kyun haraam haiñ?. Farmaya ke woh log Allah (عزوجل) ke zawwaar (ziyaarat karne wale) va mehmaan haiñ aur mehmaan ko baghair ijaazat-e-mezbaan rozah rakhna jaaiz nahiñ. 'Arz ki gayi: Ya Ameer-Al-Momineen! Ghilaaf-e-Ka'bah se lipatna kis liye hai?. Farmaya iski misaal yeh hai ke kisi ne doosre ka gunaah kiya hai woh uske kapdon se lipat-ta aur aajizi karta hai ke yeh use bakhsh de. Jab Wuqoof ke sawaab se aagah huye to ab gunaahon se paak saaf hone ka waqt qareeb aaya, iske liye tayyaar ho jao aur hidaayat par 'amal karo.

[01].7`wiñ Taareekh: masjid-e-haraam mein baa'd-e-zohar Imaam khutbah padhega use suno, is khutbe mein Mina jaane aur 'Arafaat mein namaaz aur Wuqoof aur wahañ se wapas hone ke masail bayan kiye jayenge.

[02].Yaum-e-Tarwiyah mein ke 8`wiñ taareekh ka naam hai jisne Ehraam na baandha ho baandh le aur ek Nafl Tawaaf mein Ramal-o-Sa'ee karle jaisa ke upar guzra aur Ehraam ke muta'alliq jo aadaab peshtar bayan kiye gaye, maslan: ghusl karna, khushbu lagaana woh yahañ bhi malhooz rakhe aur naha-dho kar Masjid-ul-Haraam-Shareef mein aaye aur Tawaaf kare, iske baa'd Tawaaf ki namaaz ba-dastoor ada kare, phir 2-Raka'at Sunnat Ehraam ki niyyat se padhe, iske baa'd Hajj ki niyyat kare aur Labbaik kahe.

[03].Jab aaftaab nikal aaye Mina ko chalo. Agar aaftaab nikalne ke pehle hi chala gaya jab bhi jaaiz hai magar baa'd mein behtar hai aur zawaal ke baa'd bhi ja sakta hai magar Zohar ki namaaz Mina mein padhe aur ho sake to pyaada (paidal) jao ke jab tak Makkah-e-Mu'azzamah palat kar aaoge har qadam par 7-crore nekiyaañ likhi jayengi, yeh nekiyaañ takhmeen (andaaze se) 78-kharab 40-arab (784000000000 / 70-Trillion 840-Million) aati haiñ aur Allah ka fazl is Nabi ke sadqe mein is Ummat par be-shumaar hai.

جل وعلا صلى الله تعالى عليه وسلم والحمد لله رب العالمين -

[04].Raaste bhar Labbaik va Du'a va Durood va Sana ki kasrat karo.

[05].Jab Mina nazar aaye yeh Du'a padho:

اللَّهُمَّ هِدْنِي مَنًى فَأَمُنْ عَلَى بَيْتِ مَنَنْتَ بِهِ عَلَى أَوْلِيَّائِكَ -

Tarjama:- Ilaahi yeh Mina hai mujh par tu woh ehsaan kar jo apne Auliya par tune kiya.

[06].Yahañ raat ko thahro. Aaj Zohar se 9`wiñ ki subah tak 5 namaazein yahiñ Masjid-e-Khaif mein padho, aaj-kal baa'z Mutawwifoon ne yeh nikaali hai ke 8`wiñ ko Mina mein nahiñ thaherte seedhe 'Arafaat pahunchte haiñ, unki na maane aur is sunnat-e-azeema ko hargiz na chhode.

[07].Qaafila ke israar se unko bhi majboor hona padega. Shab-e-'Arafah ('Arafah ki raat mein) Mina mein zikr-o-'ibaadat se jaag kar subah karo. Sone ke bahut din pade haiñ aur na ho to kam-az-kam 'isha va subah (fajr)

jama'at-e-'ula se padho ke shab-bedaari ka sawaab milega aur ba-wuzu sowo ke rooh 'arsh tak buland hogi. Abdullah Bin Mas'ood (رضي الله عنه) se Baihaqi va Tabraani waghairahuma ne riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaaya ke: "Jo shakhs 'Arafah ki raat mein yeh dua'yein hazaar martaba padhe to jo kuch **Allah-Ta'ala** se maangega paayega jabke gunaah ya qata'-e-rahm (rishta todne) ka suwaal na kare."

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ سُبْحَانَ الَّذِي فِي النَّارِ
سُلْطَانُهُ سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ سُبْحَانَ الَّذِي فِي الْقَبْرِ قَضَاؤُهُ سُبْحَانَ الَّذِي فِي الْهَوَاءِ رُوحُهُ سُبْحَانَ الَّذِي رَفَعَ
السَّمَاءَ سُبْحَانَ الَّذِي وَضَعَ الْأَرْضَ سُبْحَانَ الَّذِي لَا مَدْجَأَ وَلَا مَنْجَأَ مِنْهُ إِلَّا إِلَيْهِ -

Tarjama:- Paak hai woh jiska 'arsh bulandi mein hai, paak hai woh jiski hukumat zameen mein hai, paak hai woh ke dariya mein uska raasta hai, paak hai woh ke aag mein usi ki saltanat hai, paak hai woh ke jannat mein uski rahmat hai, paak hai woh ke qabr mein uska hukm hai, paak hai woh ke hawa mein jo roohein hai usi ki milk hai, paak hai woh jisne aasmaan ko buland kiya, paak hai woh jisne zameen ko past kiya, paak hai woh ke uske 'azaab se panaah va najaat ki koi jagah nahi, magar usi ki taraf.

[08].Subah: mustahab waqt namaaz padh kar Labbaik va Zikr va Durood-Shareef mein mashgool raho yahan tak ke aaftaab Koh-e-Sabeer par ke Masjid-e-Khaif Shareef ke saamne hai chamke. Ab 'Arafaat ko chalo dil ko khayaal-e-ghair se paak karne mein koshish karo ke aaj woh din hai ke kuch ka Hajj qubool karenge aur kuch ko unke sadqe mein bakhsh denge. Mahroom woh jo aaj mahroom raha, was'wase aayein to unse ladaayi na baandho ke yun bhi dushman ka matlab haasil hai woh to yahi chaahta hai ke tum aur khayaal mein lag jao, ladaayi baandhi jab bhi to aur khayaal mein pade balke was'wason ki taraf dhyaan hi na karo, yeh samajh lo ke koi aur wujood hai jo aise khayaalaat la raha hai mujhe apne Rab se kaam hai, yun Insha'Allah-Ta'ala woh mardood na-kaam wapas jayega.

Mas'alah:- Agar 'Arafah ki raat Makkah mein guzaari aur 9'win ko Fajr padh kar Mina hota huwa 'Arafaat mein pahuncha to Hajj ho jayega magar bura kiya ke sunnat ko tark kiya. Yunhi agar raat ko Mina mein raha magar subh-e-saadiq hone se pehle ya namaaz-e-fajr se pehle ya aaftaab nikalne se pehle 'Arafaat ko chala gaya to bura kiya aur agar 8'win ko jumu'ah ka

din hai jab bhi zawaal se pehle Mina ko ja sakta hai ke is par jumu'ah farz nahiñ aur jumu'ah ka khayaal ho to Mina mein bhi jumu'ah ho sakta hai, jabke Ameer-e-Makkah wahañ ho ya uske hukm se qaaim kiya jaye.

[09].Raaste bhar Zikr-o-Durood mein basar karo, be-zaroorat kuch baat na karo, Labbaik ki be-shumaar baar-baar kasrat karte chalo aur Mina se nikal kar yeh du'a padho:

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَلِوَجْهِكَ الْكَرِيْمِ اَرَدْتُ فَاَجْعَلْ ذَنْبِيْ مَغْفُوْرًا وَحَاجَّتِيْ مَبْرُوْرًا وَاَرْحَمْنِيْ وَلَا تُخَيِّبْنِيْ وَبَارِكْ لِيْ فِيْ سَفَرِيْ وَاَقْضِ بَعْرَ قَاتٍ حَاجَتِيْ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اجْعَلْهَا اَقْرَبَ غَدُوَّةٍ غَدَوْتُهَا مِنْ رِّضْوَانِكَ وَاَبْعَدَ هَا مِنْ سَخَطِكَ، اَللّٰهُمَّ اِلَيْكَ غَدَوْتُ وَعَلَيْكَ اعْتَمَدْتُ وَوَجْهَكَ اَرَدْتُ فَاَجْعَلْنِيْ مِنْ تَبَاهِيْ بِهِ الْيَوْمِ مَنْ هُوَ خَيْرٌ مِنِّيْ وَاَفْضَلُ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ وَصَلَّى اللّٰهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ -

Tarjama:- Aye Allah (عزوجل)! maini teri taraf mutawajjeh hua aur tujh par maine tawakkul kiya aur tere wajh-e-kareem ka iraada kiya, mere gunaah bakhsh aur mere hajj ko mabroor kar aur mujh par rahm kar aur mujhe tote mein na daal aur mere liye mere safar mein barkat de aur 'Arafaat mein meri haajat poori kar, beshak tu har shai par qadir hai. Aye Allah (عزوجل)! mera chalna apni khushnoodi se qareeb kar aur apni na khushi se door kar. Ilaahi! maini teri taraf chala aur tujhi par e'timaad kiya aur teri zaat ka iraada kiya tu mujhko unme se kar jinke saath qayamat ke din tu mubaahaat (fakhr) karega, jo mujh se behtar-o-afzal haiñ. Ilaahi! maini tujh se 'afu-o-'aafiyat ka suwaal karta huñ aur us 'aafiyat ka jo duniya-o-aakhirat mein hamesha rehne waali hai aur Allah (عزوجل) durood bheje behtareen makhlooq Muhammad (ﷺ) aur unki aal va ashaab sab par.

[10].Jab nigaah Jabal-e-Rahmat par pade in umoor (in kaamon mein ya'ni zikr va durood va du'a) mein aur ziyada koshish karo ke Insha'Allah-Ta'ala waqt-e-qubool hai.

[11]. 'Arafaat mein us pahaad ke paas ya jahañ jagah mile shara'-e-'aam ('aam raaste) se bach kar utro.

[12].Aaj ke hujoom mein ke laakhoñ aadmi, hazaaroñ dere khaime (tent) hote haiñ. Apne dere se jaakar waapsi mein uska milna dushwaar hota hai, is liye pehchaan ka nishaan us par qaaim kardo ke door se nazar aaye.

[13].Mastoorat ('aurateiñ) saath hoñ to unke burqe' par bhi koi kapda khaas 'alaamat chamakte rang ka laga do ke door se dekh kar tameez (pehchaan) kar sako aur dil mushawwash (be-chain) na rahe.

[14].Dopaher tak ziyada waqt Allah (عزوجل) ke huzoor zaari aur khaalis niyyat se hasb-e-taaqat sadqah va khairaat va zikr va labbaik va durood va du'a va istighfaar va kalima-e-tauheed mein mashgool rahe. Hadees mein hai, Nabi (ﷺ) farmate hain: "Sab mein behtar woh cheez jo aaj ke din maine aur mujh se pehle Ambiya ne kahi yeh hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَنُودُ ط يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ ط بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Aur chaahe to iske saath yeh bhi kahe:

لَا نَعْبُدُ إِلَّا إِيَّاهُ وَلَا نَعْرِفُ رَبًّا سِوَاهُ ط اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعِزِّدْ بَكَ مِنْ وَسْوَاسِ الصَّدْرِ وَتَشْتِيتِ الْأَمْرِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهَبُّ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ اللَّهُمَّ هَذَا مَقَامُ الْمُسْتَجِيرِ الْعَائِدِ مِنَ النَّارِ أَجْزِنِي مِنَ النَّارِ بِعَفْوِكَ وَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِذْ هَدَيْتَنِي الْإِسْلَامَ فَلَا تَنْزِعْهُ عَنِّي حَتَّى تَقْبِضَنِي وَأَنَا عَلَيْهِ -

Tarjama:- Uske siwa ham kisi ki 'ibaadat nahiñ karte aur uske siwa kisi ko Rab nahiñ jaante, Aye Allah (عزوجل)! Tu mere dil mein noor kar aur mere kaan aur nigaah mein noor kar, Aye Allah (عزوجل)! mere seene ko khol de aur mere amr ko aasaan kar aur teri panaah maangta hun seene ke was'wason aur kaam ki paraagandagi aur 'azaab-e-qabr se, Aye Allah (عزوجل)! main teri panaah maangta hun uske shar se jo raat mein daakhil hoti hai aur din mein daakhil hoti hai aur uske shar se jiske saath hawa chalti hai aur shar se aafaat-e-zamaana ke. Aye Allah (عزوجل)! yeh aman ke taalib aur jahannam se panaah maangne waale ke khade hone ki jagah hai, apne afu' ke saath mujh ko jahannam se bacha aur apni rahmat se jannat mein daakhil kar, Aye sab mehrbaanon se ziyada mehrbaan. Aye Allah (عزوجل)! jab tune islaam ki taraf mujhe hidaayat ki to usko mujh se juda na karna yahan tak ke mujhe isi islaam par wafaat dena.

[15].Dopaher se pehle khaane peene waghaira zarooriyaat se faarigh ho le ke dil kisi taraf laga na rahe. Aaj ke din jaise haaji ko rozah munaasib

nahiñ ke du'a mein zo'f (kamzori) hoga. Yunhi pet bhar khaana sakht zaher aur ghaflat va kasl (susti) ka baa'is (sabab) hai, 3 roti ki bhook wala ek hi khaaye. **Nabi** (ﷺ) ne to hamesha ke liye yahi hukm diya hai aur khud dunya se tashreef le gaye aur jau ki roti kabhi pet bhar na khaayi, haalaañ ke **Allah** (عزوجل) ke hukm se tamaam jahañ ikhtiyaar mein tha aur hai. Anwaar-o-Barkaat lena chaaho to na sirf aaj balke harmain-shareefain mein jab tak haazir raho tihaayi pet se ziyada hargiz na khaao. Maanoge to iska faaida aur na-maanoge to iska nuqsan aankhon dekh loge. Hafta bhar is par 'amal kar to dekho agli haalat se farq na pao jab hi kehna jee-bache to khaane peene ke bahut se din haiñ yahañ to noor-o-zauq ke liye jagah khaali rakho.

اندروں از طعام خالی دار

تا در و نور معرفت بینی

ع “Bhara bartan dubaara kya bharega.”

[16]. Jab dopaher qareeb aaye nahaao ke sunnat-e-muakkada hai aur na ho sake to sirf wuzu.

(‘Arafaat Mein Zohar-o-‘Asr Ki Namaaz)

[17]. Dopaher dhalte hi balke is se pehle ke Imaam ke qareeb jagah mile Masjid-e-Nimra jao. Sunnatein padh kar Khutbah sun kar Imaam ke saath Zohar padho iske baa'd be-tawaqquf (bila taakheer) 'Asr ki takbeer hogi ma'an jama'at se 'Asr padho, beech mein salaam-o-kalaam to kya maa'naa, sunnatein bhi na padho aur Baa'd-e-'Asr bhi Nafl nahiñ, yeh Zohar-o-'Asr mila kar padhna jab hi jaaiz hai ke namaaz ya to Sulthan padhaaye ya woh jo Hajj mein uska naaib ho kar aata hai jisne Zohar akele ya apni khaas jama'at se padhi use waqt se pehle 'Asr padhna jaaiz nahiñ aur jis hikmat ke liye shara' ne yahañ Zohar ke saath 'Asr milaane ka hukm farmaya hai ya'ni ghuroob-e-aaftaab tak du'a ke liye waqt khaali milna woh jaati rahegi.

Mas'alah-01:- Mila kar donoñ namaazeiñ jo yahañ ek waqt mein padhne ka hukm hai isme poori jama'at milna shart nahiñ balke maslan Zohar ke aakhir mein shareek huwa aur salaam ke baa'd jab apni poori karne laga, itne mein Imaam 'Asr ki namaaz khatam karne ke qareeb huwa yeh salaam ke baa'd 'Asr ki jama'at mein shaamil huwa jab bhi ho gayi. [Raddul-Muhtaar]

Mas'alah-02:- Mila kar padhne mein yeh bhi shart hai ke donoñ namaazon mein Ba-Ehraam ho, agar Zohar padhne ke baa'd Ehraam baandha to 'Asr mila kar nahiñ padh sakta. Neez yeh shart hai ke woh Ehraam Hajj ka ho agar Zohar mein 'Umrah ka tha 'Asr mein Hajj ka huwa jab bhi nahiñ mila sakta. [Durr-e-Mukhtaar, 'Aalamgiri]

('Arafah Ka Wuqoof)

[18].Khayaal karo jab shara' ko yeh waqt du'a ke liye faarigh karne ka is qadr ehtimaam hai ke 'Asr ko Zohar ke saath mila kar padhne ka hukm diya to us waqt aur kaam mein mashgooli kis qadr be-huda hai. Baa'z ahmaqoñ (bewaqoofoñ) ko dekha hai ke Imaam to namaaz mein hai ya namaaz padh kar mauqif ko gaya aur woh khaane, peene, huqqe, chai udaane mein haiñ. Khabardaar! Aisa na karo. Imaam ke saath namaaz padhte hi fauran mauqif (ya'ni woh jagah ke namaaz ke baa'd se ghuroob-e-aaftaab tak wahañ khade ho kar zikr-o-du'a ka hukm hai us jagah ko) rawaana ho jao aur mumkin ho to oont par ke sunnat bhi hai aur hujoom mein dabne kuchalne se muhaafazat (hifaazat) bhi.

[19].Baa'z Mutawwif is majme' mein jaane se mana' karte aur tarah-tarah daraate haiñ unki na suno ke woh khaas nuzool-e-rahmat-e-'aam ki jagah hai. Haañ 'aurateiñ aur kamzor mard yahiñ se khade huye du'a mein shaamil hoñ ke Batn-e-'Uranah (ya'ni 'Arafaat mein Haram ke naaloñ mein se ek naala hai masjid-e-nimra ke pachchhim ki taraf ya'ni ka'ba-e-mu'azzamah ki taraf wahañ wuqoof na-jaaiz hai) ke siwa yeh saara maidan mauqif hai aur yeh log bhi yahi tasawwur karein ke ham us majme' mein haazir haiñ, apni dedh-eent ki alag na samjheñ. Us majme' mein yaqeenan ba-kasrat Auliya

balke Ilyas va Khizr (عليهما السلام) 2 Nabi bhi maujood haiñ, yeh tasawwur kareñ ke anwaar-o-barkaat jo majme' mein unpar utar rahe haiñ unka sadqah ham bhikaariyon ko bhi pahunchta hai. Yuh alag ho kar bhi shaamil rahenge aur jis se ho sake to wahan ki haazri chhodne ki cheez nahiñ.

(Note:- Yahan phir ek baar aap ko bataaya ja raha hai ke: is kitaab mein jahan kahiñ bhi jama'at ke saath namaaz ada karne ka zikr kiya gaya hai is se muraad sunni saheeh-ul-aqeeda imaam ke peeche namaaz ada karna hai, na ke badmazhab ke peeche).

[20]. Afzal yeh hai ke Imaam se nazdeek Jabal-e-Rahmat ke qareeb jahan siyaah patthar ka farsh hai, ru-ba-qibla (qibla rukh) Imaam ke peeche khada ho jabke in fazaail ke husool (haasil karne) mein diqqat ya kisi ko 'aziyyat na ho warna jahan aur jis tarah ho sake Wuqoof kare Imaam ki dahni jaanib aur baayein roo-ba-roo se afzal hai. Yeh Wuqoof hi Hajj ki jaan aur uska bada rukn hai, Wuqoof ke liye khada rehna afzal hai shart ya waajib nahiñ, baitha raha jab bhi Wuqoof ho gaya Wuqoof mein niyyat aur ru-ba-qibla (qibla rukh) hona afzal hai.

(Wuqoof Ki Sunnatein)

Wuqoof mein yeh umoor (kaam) sunnat haiñ:

- ❖ **[01].** Ghusl.
- ❖ **[02].** Donon Khutbon ki haazri.
- ❖ **[03].** Donon Namaazein mila kar padhna.
- ❖ **[04].** Be-Rozah hona.
- ❖ **[05].** Ba-Wuzu hona.
- ❖ **[06].** Namaazon ke baa'd fauran Wuqoof karna.

[21]. Baa'z jaahil yeh karte haiñ ke pahaad par chad jaate aur wahan khade ho kar rumaal hilaate rehte haiñ is se bacho aur unki taraf bhi bura khayaal

na karo, yeh waqt auroñ ke 'aib dekhne ka nahiñ, apne 'aiboñ par sharm-saari aur giriya-o-zaari ka hai.

(Wuqoof Ke Aadaab)

[22]. Ab woh ke yahañ haiñ aur woh ke deroñ mein haiñ sab hama-tan sidq-e-dil se apne kareem mehrbaan Rab ki taraf mutawajjeh ho jayein aur maidaan-e-qayamat mein hisaab-e-aa'maal ke liye uske huzoor haazri ka tasawwur karein. Nihaayat khushu'-o-khuzu' ke saath larazte kaanpte darte ummeed karte aankhein band kiye gardan jhukaaye, dast-e-du'a aasmaan ki taraf sar se uncha phailaaye takbeer va tahleel va tasbeeh va labbaik va hamd va zikr va du'a va tauba va istighfaar mein doob jaye, koshish kare ke ek qatra aansu'on ka tapke ke daleel-e-ijaabat-o-sa'aadat (qubool hone aur khush-naseebi ki daleel) hai, warna rone ka sa muh banaaye ke acchoñ ki soorat bhi acchi. Asnaa-e-Du'a va zikr mein Labbaik ki baar-baar takraar kare.

Aaj ke din dua'yein bahut manqool haiñ aur du'a-e-jaame' ke upar guzri kaafi hai chand baar use kehlo aur sab se behtar yeh ke saara waqt durood va zikr va tilawat-e-qur'aan mein guzaar do ke ba-waa'da-e-hadees (hadees ke waa'de ke mutaabiq) du'a waloñ se ziyada paaoge. **Nabi** (ﷺ) ka daaman pakdo, Ghaus-e-Aa'zam (ﷺ) se tawassul karo, apne gunaah aur uski qahhaari yaad karke bed ki tarah larzo aur yaqeen jaano ke uski maar se usi ke paas panaah hai. Us se bhaag kar kahiñ nahiñ ja sakte uske dar ke siwa kahiñ thikaana nahiñ lihaaza un shafee'on ka daaman pakde, uske 'azaab se usi ki panaah maango aur isi haalat mein raho ke kabhi uske ghazab ki yaad se jee kaanp jaata hai aur kabhi uski rahmat-e-'aam ki ummeed se murjhaaya dil nihaal (khush) ho jaata hai.

Yunhi tazarru'-o-zaari (gidgida ke rone) mein raho yahañ tak ke aaftaab doob jaye aur raat ka ek lateef juz (halqa hissa) aa jaaye, is se pehle kooch (nikalna) mana' hai. Baa'z jald-baaz din hi se chal dete haiñ, unka saath na do. Ghuroob tak thaherne ki zaroorat na hoti to 'Asr ko Zohar se mila kar

kyuñ padhne ka hukm hota aur kya ma'loom ke rahmat-e-ilaahi kis waqt tawajjoh farmaaye, agar tumhaare chal dene ke baa'd utri to معاذ الله kaisa khasaara (nuqsan) hai aur agar ghuroob se pehle Hudood-e-'Arafaat ('Arafaat ki hadon) se nikal gaye jab to poora jurm hai. Baa'z Mutawwif yahañ yuñ daraate haiñ ke raat mein khatra hai yeh do-ek ke liye theek hai aur jab saara qaafila thahrega to Insha'Allah-Ta'ala kuch andesha nahiñ. Is maqaam par padhne ke liye baa'z dua'yein likhi jaati haiñ: **اللَّهُمَّ اِهْدِنِي بِالْهُدَى وَنَقِّنِي وَاعْصِنِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى** 3 baar phir Kalima-e-Tauheed, iske baad:

اللَّهُمَّ اِهْدِنِي بِالْهُدَى وَنَقِّنِي وَاعْصِنِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى 3 baar

Tarjama:- Aye Allah (عزوجل)! mujh ko hidaayat ke saath rehnumaai kar aur paak kar aur parhezgaari ke saath gunah se mehfooz rakh aur duniya-o-aakhirat mein meri maghfirat farma.

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَأْبِي وَلَكَ رَبِّ تَرَاثِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَسُوسَةِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَجِبُ بِهِ الرِّيحُ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِبُ بِهِ الرِّيحُ اللَّهُمَّ اهْدِنَا بِالْهُدَى وَزَيِّنَا بِالتَّقْوَى وَاعْفِرْ لَنَا فِي الْآخِرَةِ وَالْأُولَى اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا طَيِّبًا مَبَارَكًا -

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالْإِسْلَامِ وَقَضَيْتَ عَلَى نَفْسِكَ بِالْإِجَابَةِ وَإِنَّكَ لَا تُخْلِفُ الْوَعْدَ وَلَا تَنْكُثُ عَهْدَكَ اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ إِلَيْنَا وَجَنِّبْنَا وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ بَعْدَ إِذْ هَدَيْتَنَا اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَتَسْمَعُ كَلَامِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُشْفِقُ الْمُقَرَّبُ الْمُعْتَرِفُ بِذَنْبِهِ . أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ وَأَبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمَذْنِبِ الذَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الْمُضْطَرِّ دُعَاءَ مَنْ خَضَعْتَ لَكَ رَقَبَتَهُ وَفَاصَتْ لَكَ عَيْنَاهُ وَنَجَلَ لَكَ جَسَدُهُ وَرَغِمَ أَنْفُهُ اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ رَبِّي شَقِيًّا وَكُنْ . فِي رَوْفٍ رَحِيمًا يَا خَيْرَ الْمُسَوِّلِينَ وَخَيْرَ الْمُعْطِينَ -

Tarjama:- Aye Allah (عزوجل)! isko hajj-e-mabroor kar aur gunah bakhsh de, Ilaahi! Tere liye hamd hai jaisi ham kehte haiñ aur us se behtar jisko ham kaheñ, Aye Allah (عزوجل)! meri namaaz va 'ibaadat aur mera jeena aur marna tere hi liye hai aur teri taraf meri waapsi hai aur aye Parwardigaar! Tuhi mera waaris hai, Aye Allah (عزوجل)! main teri panaah maangta huñ azaab-e-qabr aur scene ke was'wase aur kaam ki paraagandagi se, Ilaahi! main suwaal karta

huñ us cheez ki khair ka jisko hawa laati hai aur us cheez ke shar se panaah maangta huñ jise hawa laati hai, Ilaahi! hidaayat ki taraf ham ko rehnumaai kar aur taqwa se ham ko muzayyan kar aur aakhirat va duniya mein ham ko bakhsh de, Ilaahi! main rizq-e-paakeeza va mubaarak ka tujhse suwaal karta huñ.

Ilaahi! Tune du'a karne ka hukm diya aur qubool karne ka zimma tune khud liya aur beshak tu waa'de ke khilaaf nahiñ karta aur apne 'ahd ko nahiñ todta, Ilaahi! jo acchi baatein tujhe mehboob haiñ unhein hamaari mehboob karde aur hamaare liye muyassar kar aur jo buri baatein tujhe na pasand haiñ unhein hamaari na-pasand kar aur ham ko unse bacha aur islaam ki taraf tune ham ko hidaayat farmaayi to usko ham se juda na kar, Ilaahi! Tu mere makaan ko dekhta hai aur mera kalaam sunta hai aur mere poshida va zaahir ko jaanta hai mere kaam mein se koi shai tujh par makhfi nahiñ, main na-muraad mohtaaj faryaad karne wala, panaah chaahne wala, khauf-naak darne wala apne gunaah ka muqir va mu'tarif huñ, miskeen ki tarah tujh se suwaal karta huñ aur gunaah-gaar zaleel ki tarah tujh se 'aajizi karta huñ aur darne waale muztar ki tarah tujh se du'a karta huñ, uski misl du'a jiski gardan tere liye jhuk gayi aur aankhein jaari aur badan laaghar aur naak khaak mein mili hai, Aye Parwardigaar! Tu apni du'a se mujhe bad-bakht na kar aur mujh par bahut mehrbaan aur mehrbaan hoja, aye behtar suwaal kiye gaye aur aye behtar dene waale!

Aur Baihaqi ki riwaayat Jaabir (رضي الله عنه) se upar mazkoor ho chuki usme jo dua'yein haiñ unhein bhi padhein ya'ni:

100 baar لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

100 baar قُلْ هُوَ اللَّهُ -

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَيْنَا 100 baar. مَعَهُمْ -

Ibn-e-Abi Shaiba waghaira Ameer-ul-Momineen Maula 'Ali (كرم الله تعالى وجهه) se raavi, ke Rasoolullah (ﷺ) ne farmaya ke: "Meri aur Ambiya ki du'a 'Arafah ke din yeh hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ اجْعَلْ فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَفِي قَلْبِي نُورًا -

اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعِزِّدْ بِيكَ مِنْ وَسْوَاسِ الصَّدْرِ وَتَشْتِيتِ الْأَمْرَ وَعَذَابِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهَبُّ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ -

Tarjama:- Aye Allah (عزوجل)! mera seena khol de aur mera kaam aasaan kar aur maiñ teri panaah maangta huñ seene ke was'wasoñ aur kaam ki paraagandagi aur 'azaab-e-qabr se, Aye Allah (عزوجل)! maiñ teri panaah maangta huñ uski buraai se jo raat meiñ daakhil hoti hai aur uski buraai se jo din meiñ daakhil hoti hai aur uski buraai se jise hawa uda laati hai aur aafat-e- daher ki buraai se.

Is maqaam par padhne ki bahut dua'yeiñ kitaaboñ meiñ mazkoor haiñ magar itni hi meiñ kifaayat hai aur durood-shareef va tilawat-e-qur'aan-e-majeed sab dua'oñ se ziyada mufeed.

[23]. Ek adab waajib-ul-hifz (jiska yaad rakhna waajib) is roz ka yeh hai ke **Allah-Ta'ala** ke sacche waa'doñ par bharosa karke yaqeen kare ke aaj maiñ gunaahoñ se aisa paak ho gaya jaisa jis din maa ke pet se paida huwa tha, ab koshish karuñ ke 'aainda gunaah na hoñ aur jo daagh **Allah-Ta'ala** ne mahaz apni rahmat se meri peshani se dhoya hai phir na lage.

(Wuqoof Ke Makruhaat)

[24]. Yahañ yeh baateiñ makrooh haiñ:

- ❖ [01]. Ghuroob-e-aaftaab se pehle Wuqoof chhod kar rawaangi jabke ghuroob tak hudood-e-'arafaat se baahar na ho jaye warna haraam hai.
- ❖ [02]. Namaaz-e-'Asr-o-Zohar milaane ke baa'd mauqif (thaherne ki jagah) ko jaane meiñ der.
- ❖ [03]. Us waqt se ghuroob tak khaane peene, ya
- ❖ [04]. Tawajjoh-ba-Khuda (khuda ki taraf tawajjoh) ke siwa kisi kaam meiñ mashgool hona.
- ❖ [05]. Koyi dunyawī baat karna.
- ❖ [06]. Ghuroob par yaqeen ho jaane ke baa'd rawaangi meiñ der karna.

❖ [07].Maghrib ya 'Isha 'Arafaat mein padhna.

Tambeeh:- Mauqif (thaherne ki jagah) mein chhatri lagaane ya kisi tarah saaya chaahne se hattal-maqdoor (jahaan tak ban pade) bacho, haañ jo majboor hai ma'zoor hai.

(Zaroori Naseehat)

Tambeeh-e-Zaroori zaroori ashad zaroori...Bad-nigaahi hamesha haraam hai na ke Ehraam mein, na ke Mauqif (thaherne ki jagah) ya Masjid-ul-Haraam mein, na ke Ka'bah-e-Mu'azzamah ke saamne, na ke Tawaaf-e-Bait-ul-Haraam mein. Yeh tumhaare bahut imtihaan ka mauqa' hai 'auraton ko hukm diya gaya hai ke yahaan muh na chhupao aur tumhein hukm diya gaya hai ke unki taraf nigaah na karo. Yaqeen jaano ke yeh bade ghairat waale baadshah ki baandiyaan hain aur is waqt tum aur woh khaas darbaar mein haazir ho. Bila-tashbeeh sher (lion) ka baccha uski baghal mein ho us waqt kaun uski taraf nigaah utha sakta hai to **Allah** (عزوجل) Waahid-e-Qahaar ki kaneezein ke uske khaas darbaar mein haazir hain unpar bad-nigaahi kis qadr sakht hogi **وَلِلّٰهِ الْمَثَلُ الْاَعْلٰی** ٥

Haañ-haañ hoshiyaar! Imaan bachaaye huye qalb-o-nigaah sambhaale huye Haram woh jagah hai jahaan gunaah ke iraade par pakda jaata aur ek gunaah laakh gunaah ke baraabar thaherta hai, 'Ilaahi khair ki taufeeq de. Aameen.

(Wuqoof Ke Masaail)

Mas'alah-01:- Wuqoof ka waqt 9'win zil-hijjah ke aaftaab dhalne se 10'win ki tulu'-e-fajr tak hai. Is waqt ke 'alaawa kisi aur waqt Wuqoof kiya to Hajj na mila magar ek soorat mein woh yeh ke zil-hijjah ka hilaal (chaand) dikhaayi na diya, zee-qa'dah ke 30 din poore karke zil-hijjah ka mahina shuru' kiya aur is hisaab se aaj 9'win hai, baa'd ko saabit huwa ke 29 ka chaand huwa, to is hisaab se 10'win hogi aur Wuqoof 10'win taareekh ko huwa magar zarooratan yeh jaaiz maana jayega aur agar dhoka huwa ke 8'win ko 9'win samajh kar Wuqoof kiya phir ma'loom huwa to yeh Wuqoof saheeh na huwa. [**Aalamgiri, waghaira**]

Mas'alah-02:- Agar gawaahon ne raat ke waqt gawaahi di ke 9'wiñ taareekh aaj thi aur yeh 10'wiñ raat hai, to agar is raat mein sab logoñ ya aksar ke saath Imaam Wuqoof kar sakta hai, to Wuqoof laazim hai Wuqoof na karein to Hajj faut ho jayega aur agar itna waqt baaqi na ho ke aksar logoñ ke saath Imaam Wuqoof kare agarche khud Imaam aur jo thode log jaldi karke jayein to subah se peshtar wahan pahunch jayenge magar jo log paidal hain aur jinke saath baal-bacche hain aur jinke paas asbaab ziyada hai unko Wuqoof na milega, to is shahaadat ke muwaafiq 'amal na kare, balke doosre din baa'd-e-zawaal tamaam Hujjaaj ke saath Wuqoof kare. [Mansak]

Mas'alah-03:- Jin logoñ ne zil-hijjah ke chaand ki gawaahi di aur unki gawaahi qubool na hui woh log agar Imaam se ek din pehle Wuqoof karenge to unka Hajj na hoga balke unpar bhi zaroor hai ke usi din Wuqoof karein, jis din Imaam Wuqoof kare agarche unke hisaab se ab 10'wiñ taareekh hai. [Mansak]

Mas'alah-04:- Thodi der thaherne se bhi Wuqoof ho jaata hai khwaah use ma'loom ho ke yeh 'Arafaat hai ya ma'loom na ho, ba-wuzu ho ya be-wuzu, junub ho ya haiz-o-nifaas waali 'aurat, sota ho ya bedaar ho, hosh mein ho ya junoon va behoshi mein yahan tak ke 'Arafaat se ho kar jo guzre use Hajj mil gaya ya'ni ab uska Hajj faasid (bekaar) na hoga jabke yeh sab Ehraam se hon. Behoshi mein Ehraam ki soorat yeh hai ke pehle hosh mein tha aur usi waqt Ehraam baandh liya tha aur agar Ehraam baandhne se pehle behosh ho gaya aur uske saathiyon mein se kisi ne ya kisi aur ne uski taraf se Ehraam baandh diya agarche us Ehraam baandhne waale ne khud apni taraf se bhi Ehraam baandha ho ke uska Ehraam iske Ehraam ke munaafi (khilaaf) nahi to is soorat mein bhi woh Muhrim ho gaya doosre ke Ehraam baandhne ka yeh matlab nahi ke uske kapde utaar kar tahband baandh de balke yeh ke uski taraf se niyyat kare aur Labbaik kahe. ['Aalamgiri, Jauharah]

Mas'alah-05:- Jiska Hajj faut ho gaya ya'ni use Wuqoof na mila to ab Hajj ke baaqi af'aal saaqit (khatm) ho gaye aur uska Ehraam 'Umrah ki taraf muntaqil (tabdeel) ho gaya lihaaza 'Umrah karke Ehraam khol daale aur 'aainda saal qaza kare. ['Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-06:- Aaftaab doobne se pehle izdihaam (bheed) ke khauf se hudood-e-'arafaat se baahar ho gaya us par Dam waajib hai, phir agar aaftaab doobne se pehle wapas aaya aur thehra raha yahañ tak ke aaftaab ghuroob ho gaya to Dam mu'aaf ho gaya aur agar doobne ke baa'd wapas aaya to saaquit na huwa aur agar sawaari par tha aur jaanwar use le kar bhaag gaya jab bhi **Dam** waajib hai. Yunhi agar uska oont bhaag gaya yeh uske peeche chal diya. [Mansak]

Mas'alah-07:- Muhrim ne Namaaz-e-'Isha nahiñ padhi hai aur waqt sirf itna baaqi hai ke 4-raka'at padhe magar padhta hai to Wuqoof-e-'Arafah jaata rahega to Namaaz chhode aur 'Arafaat ko jaye. [Jauharah] Aur behtar yeh ke chalte mein padhle baa'd ko i'aada kare. [Mansak]

Chapter:- 07

Muzdalifah Ki Rawaangi Aur Uska Wuqoof

- **Qur'aani-Aayat va Ahaadees..... 136**
- **Muzdalifah Mein Maghrib-o-'Isha Ki Namaaz..... 138**
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Muzdalifah Ki Rawaangi Aur Uska Wuqoof

Allah (عزوجل) Farmata Hai:-

فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ
الضَّالِّينَ (١٩٨)

[Surah-Al-Baqarah (2), Aayat-198]

Tarjama:- Jab 'Arafaat se tum wapas ho to Mash'ar-ul-Haraam (Muzdalifah) ke nazdeek, Allah (عزوجل) ka zikr karo aur usko yaad karo jaise usne tumhein bataaya aur beshak is se pehle tum gumraahon se the.

Hadees-01:- Saheeh Muslim Shareef mein Jaabir (رضي الله عنه) se marvi, ke Hajjatul-Wada' mein Nabi (ﷺ) 'Arafaat se Muzdalifah mein tashreef laye yahan Maghrib-o-'Isha ki namaaz padhi phir lete yahan tak ke Fajr tulu' hui, jab subah ho gayi us waqt Azaan-o-Iqamat ke saath Namaaz-e-Fajr padhi, phir Qaswa (Huzoor (ﷺ) ki oontni) par sawaar ho kar Mash'ar-ul-Haraam mein aaye aur Qibla ki jaanib muh karke du'a va takbeer va tahleel va tauheed mein mashgool rahe aur Wuqoof kiya yahan tak ke khoob ujaala ho gaya aur tulu'-e-aaftaab (sooraj nikalne) se qabl yahan se rawaana huye.

Hadees-02:- Baihaqi Muhammad Bin Qais Bin Makhramah se raavi, ke Rasoolullah (ﷺ) ne Khutbah padha aur farmaaya ke: "Ahl-e-Jaahiliyyat 'Arafaat se us waqt rawaana hote the jab aaftaab muh ke saamne hota ghuroob se pehle aur Muzdalifah se baa'd-e-tulu'-e-aaftaab rawaana hote jab aaftaab chehre ke saamne hota aur ham 'Arafaat se na jayenge jab tak aaftaab doob na jaye aur Muzdalifah se tulu' ke qabl (sooraj nikalne se pehle) rawaana honge, hamaara tareeqa butt-paraston aur mushrikon ke tareeqe ke khilaaf hai."

[01].Jab ghuroob-e-aaftaab ka yaqeen ho jaye fauran Muzdalifah ko chalo aur Imaam ke saath jaana afzal hai magar woh der kare to uska intizaar na karo.

(Note:- Yahañ bhi imaam se muraad sunni saheeh-ul-‘aqeeda imaam hai, na ke maujooda hukumat ke imaam ke peeche).

[02].Raaste bhar zikr va durood va du'a va labbaik va zaari va buka (faryaad karke rone) mein masroof raho. Is waqt ki baa'z dua'yein yeh hain:

اللَّهُمَّ إِلَيْكَ أَفْضْتُ وَفِي رَحْمَتِكَ رَغَبْتُ وَمِنْ سَخَطِكَ رَهْبْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ فَأَقْبَلْ نُسُكِي وَأَعْظِمْ أَجْرِي وَتَقَبَّلْ تَوْبَتِي وَارْحَمْ تَضَرُّعِي وَاسْتَجِبْ دُعَائِي وَأَعْظِنِي سُوْلِي اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ عَهْدِنَا مِنْ هَذَا الْمَوْقِفِ الشَّرِيفِ الْعَظِيمِ وَارْزُقْنَا الْعُودَ إِلَيْهِ مَرَّاتٍ كَثِيرَةً بِلُطْفِكَ الْعَبِيمِ -

Tarjama:- Aye Allah (عزوجل)! main teri taraf waapas hua aur teri rahmat mein raghat ki aur teri na khushi se dara aur tere 'azaab se khauf kiya tu meri 'ibaadat qubool kar aur mera ajr azeem kar aur meri tauba qubool kar aur meri aajizi par rahm kar aur mujhe mera suwaal 'ata kar. Aye Allah (عزوجل)! is shareef buzurg jagah mein meri yeh haazri aakhri haazri na kar aur tu apni mehrbaani se yahan bahut martaba aana naseeb kar.

[03].Raaste mein jahan gunjaaish pao aur apni ya doosre ki eezaa ka ehtimaal (andesha) na ho utni der utni door tez chalo paidal ho khwaah sawaar.

[04].Jab Muzdalifah nazar aaye ba-shart-e-qudrat paidal ho lena behtar hai aur naha kar daakhil hona afzal, Muzdalifah mein daakhil hote waqt yeh du'a padho:

اللَّهُمَّ هَذَا جَمْعُ أَسْأَلِكَ أَنْ تَرْزُقَنِي جَوَامِعَ الْخَيْرِ كُلِّهِ اللَّهُمَّ رَبَّ الشَّعْرِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ وَرَبَّ الْبَلَدِ الْحَرَامِ وَرَبَّ الْمَسْجِدِ الْحَرَامِ أَسْأَلُكَ بِنُورِ وَجْهِكَ الْكَرِيمِ أَنْ تَغْفِرَ لِي ذُنُوبِي وَتَرْحَمَنِي وَتَجْمَعَ عَلَيَّ الْهُدَى أَمْرِي وَتَجْعَلَ تَقْوَى زَادِي وَذُخْرِي وَالْآخِرَةَ مَأْبِي وَهَبْ لِي رِضَاكَ عَنِّي فِي الدُّنْيَا وَالْآخِرَةِ يَا مَنْ بِيَدِهِ الْخَيْرُ كُلُّهُ أَعْظِنِي الْخَيْرَ كُلُّهُ وَاصْرِفْ عَنِّي الشَّرَّ كُلَّهُ اللَّهُمَّ حَرِّمْ لِحْيِي وَعَظْمِي وَشَحْصِي وَشَعْرِي وَسَائِرَ جَوَارِحِي عَلَى النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ ط

Tarjama:- Aye Allah (عزوجل)! Yeh Jama' (muzdalifah) hai main tujhse tamaam khair ke majmu'ah ka suwaal karta huñ, Aye Allah (عزوجل)! Mash'ar-e-Haraam ke Rab aur rukn va maqaam ke Rab aur 'izzat waale shaher aur 'izzat waali masjid ke Rab! main tujhse bawaseela tere wajh-e-kareem ke noor ke suwaal karta huñ ke tu mere gunaah bakhsh de aur mujh par rahm kar aur hidaayat par mere kaam ko jama' karde aur taqwa ko mera tosha aur zakheera kar aur aakhirat mera marja' kar aur duniya aur aakhirat mein tu mujhse raazi rah. Aye woh zaat jiske haath mein tamaam bhalaai hai! mujh ko har qism ki khair 'ata kar aur har qism ki buraai se bacha, Aye Allah (عزوجل)! mere gosht aur haddi aur charbi aur baal aur tamaam aa'za ko jahannam par haraam karde, Aye sab mehrbaanoñ se ziyada mehrbaan!

(Muzdalifah Mein Maghrib-o-'Isha Ki Namaaz)

[05]. Wahañ pahunch kar hattal-imkaan Jabal-e-Qaza ke paas raaste se bach kar utro, warna jahañ jagah mile.

[06]. Ghaaliban wahañ pahunchte-pahunchte shafaq (sooraj doobne ke baa'd jo laali haazir hoti hai) doob jayegi, maghrib ka waqt nikal jayega. Oont kholne, asbaab utaarne se pehle imaam ke saath maghrib va 'isha padho aur agar waqt maghrib ka baaqi bhi rahe, jab bhi abhi maghrib hargiz na padho, na 'Arafaat mein padho na raah mein, ke is din yahañ namaz-e-maghrib waqt-e-maghrib mein padna gunaah hai aur agar padh loge to 'isha ke waqt phir padhni hogi. Gharz yahañ pahunch kar maghrib waqt-e-'isha mein ba-niyyat-e-ada, na ba-niyyat-e-qaza, hattal-imkaan imaam ke saath padho. Maghrib ka salaam pherte hi ma'an (fauran) 'isha ki jama'at hogi, 'isha ke farz padh lo, uske baa'd maghrib va 'isha ki sunnatein aur witr padho. Aur agar imaam ke saath jama'at na mil sake to apni jama'at karlo aur na ho sake to tanha padho.

Mas'alah-01:- Yeh maghrib waqt-e-'isha mein padhni usi ke liye khaas hai jo Muzdalifah ko aaye aur agar 'Arafaat hi mein raat ko reh gaya ya Muzdalifah ke siwa doosre raaste se waapas hua to use maghrib ki namaaz apne waqt mein padhni zaroori hai. **[Raddul-Muhtaar]**

Mas'alah-02:- Agar Muzdalifah ke aane wale ne maghrib ki namaaz raaste mein padhi ya Muzdalifah pahunch kar 'isha ka waqt aane se pehle padh

li, to use hukm yeh hai ke i'aada kare (dubaara ada kare), magar na kiya aur fajr tulu' ho gayi to woh namaaz ab saheeh ho gayi. [Durr-e-Mukhtaar;

Mas'alah-03:- Agar Muzdalifah mein maghrib se pehle 'isha padhi to maghrib padh kar 'isha ka i'aada kare aur agar tulu'-e-fajr tak i'aada na kiya to ab saheeh ho gayi khwaah (chahe) woh shakhs Saahib-e-Tarteef ho ya na ho. [Durr-e-Mukhtaar; Tahtaawi]

Mas'alah-04:- Agar raaste mein itni der ho gayi ke tulu'-e-fajr ka andesha hai to ab raaste hi mein dono namaazein (ya'ni maghrib va 'isha) padhle Muzdalifah pahunchane ka intizaar na kare. [Durr-e-Mukhtaar]

Mas'alah-05:- 'Arafaat mein Zohar-o-'Asr ke liye ek Azaan aur 2 Iqamatein hain aur Muzdalifah mein Maghrib-o-'Isha ke liye ek Azaan aur ek Iqamat. [Durr-e-Mukhtaar]

Mas'alah-06:- Dono Namaazon ke darmiyaan mein Sunnat-o-Nawaafil na padhe. Maghrib ki sunnatein bhi baa'd-e-'isha padhe agar darmiyaan mein sunnatein padhein ya koi aur kaam kiya to ek Iqamat aur kahi jaye ya'ni 'Isha ke liye. [Raddul-Mukhtaar]

Mas'alah-07:- Tulu'-e-Fajr ke baa'd Muzdalifah mein aaya to Sunnat tark hui magar **Dam** waghaira is par waajib nahi. [Aalamgiri]

[07]. Namaazon ke baa'd baaki raat zikr va labbaik va durood va du'a va zaari (faryaad karke rone) mein guzaaro ke yeh bahut afzal jagah aur bahut afzal raat hai. Baa'z Ulama ne is raat ko shab-e-qadr se bhi afzal kaha. Zindagi hai to sone ko aur bahut raatein milengi aur yahan yeh raat Khuda jaane dubaara kise mile aur na ho sake to ba-tahaarat so raho ke fuzool baaton se sona behtar aur itne pehle uth-baitho ke subah chamakne se pehle zarooriyaat va tahaarat se faarigh ho lo, aaj namaaz-e-subah bahut andhere se padhi jayegi, koshish karo ke jama'at-e-imaam balke pehli takbir faut na ho ke 'isha va subah jama'at se padhne wala bhi poori shab-bedaari ka sawaab paata hai.

[08].Ab darbaar-e-aa'zam ki doosri haazri ka waqt aaya, haañ-haañ karam ke darwaaze khole gaye haiñ, kal 'Arafaat mein huqooqullah mu'aaf huye the yahañ huqooq-ul-'ibaad mu'aaf farmaane ka waa'da hai.

(Muzdalifah Ka Wuqoof)

Mush'ar-ul-Haraam mein ya'ni khaas pahaadi par aur na mile to uske daaman mein aur yeh bhi na ho sake to Waadi-e-Muhassir (isme wuqoof jaaiz nahiñ) ke siwa jahañ gunjaaish pao Wuqoof karo aur tamaam baatein ke Wuqoof-e-'Arafaat mein mazkoor huyein malhooz rakho ya'ni labbaik ki kasrat karo aur zikr va durood va du'a mein mashgool raho, yahañ ke liye baa'z dua'yein yeh haiñ:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَأَسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَأِي وَعَمْدِي وَكُلُّ ذَا لِكَ عِنْدِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْهُمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ وَأَسْأَلُكَ أَنْ تَقْضِيَ عَنِّي الْمَغْرَمَ وَأَنْ تَعْفُو عَنِّي مَظَالِمَ الْعِبَادِ وَأَنْ تُرْضِيَ عَنِّي الْخُصُومَ وَالْغُرَمَاءَ وَأَصْحَابَ الْحُقُوقِ اللَّهُمَّ أَعْطِ نَفْسِي تَقْوَاهَا وَزَكَّهَا أَنْتَ خَيْرُ مَنْ زَكَّهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلْبَةِ الدِّينِ وَمِنْ غَلْبَةِ الْعَدُوِّ وَمِنْ بَوَارِ الْأَيْمِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاؤُوا اسْتَغْفَرُوا -

اللَّهُمَّ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ الْغُرِّ الْمُحَجَّلِينَ الْوَفْدِ الْمُتَقَبِّلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْجَمْعِ أَنْ تَجْمَعَ لِي جَوَامِعَ الْخَيْرِ كُلِّهِ وَأَنْ تُصْلِحَ لِي شَأْنِي كُلَّهُ وَأَنْ تَصْرِفَ عَنِّي السُّوءَ كُلَّهُ فَإِنَّهُ لَا يَفْعَلُ ذَا لِكَ غَيْرُكَ وَلَا يَجُودُ بِهِ إِلَّا أَنْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَنْ يَمْسُقُ عَلَى بَطْنِهِ وَمِنْ شَرِّ مَنْ يَمْسُقُ عَلَى رِجْلَيْنِ وَمِنْ شَرِّ مَنْ يَمْسُقُ عَلَى أَرْبَعِ اللَّهِمَّ اجْعَلْنِي أَخْشَكَ كَأَنِّي أَرَاكَ أَبَدًا حَتَّى أَلْقَكَ وَأَسْعِدْنِي بِتَقْوَاكَ وَلَا تَشْقِنِي بِسَعْصَعِيَّتِكَ وَخِرْ لِي مِنْ قَضَائِكَ وَبَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَلْتَ وَاجْعَلْ غِنَايَ فِي نَفْسِي وَمَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي وَالنُّصْرَةَ عَلَيَّ مَنْ ظَلَمَنِي وَآرِنِي فِيهِ ثَأْرِي وَأَقِرَّ بِذَلِكَ عَيْنِي -

Tarjama:- Aye Allah (عزوجل)! meri khataa aur jahl aur ziyadati aur jisko tu mujhse ziyada jaanta hai sabko bakhsh de, Aye Allah (عزوجل)! mere tamaam gunaah mu'aaf karde koshish se jisko maine kiya ya bila koshish aur khataa se kiya ya qasd se aur yeh sab maine kiye, Aye Allah (عزوجل)! Teri panaah maangta huñ mohtaaji aur kufr aur aajizi va susti se aur teri panaah gham-o-huzn se aur teri panaah buzdili va bukhl aur dain ki giraani aur mardoñ ke ghalba se aur suwaal karta huñ ke mujh se taawaan ada karde aur huqooq-ul-'ibaad mujh se mu'aaf kar aur khusoom va gharma aur haq-daaroñ ko raazi karde, Aye Allah (عزوجل)! mere nafs ko taqwa de aur usko paak kar tu behtar paak karne wala hai tu uska Wali va Maula hai, Aye Allah (عزوجل)! teri panaah ghalba-e-dain aur ghalba-e-dushman se aur us halaakat se jo malaamat mein daalne waali hai aur maseeh-e-dajjal ke fitne se.

Aye Allah (عزوجل)! mujhe un logoñ mein kar jo neki karke khush hote haiñ aur buraai karke istighfaar karte haiñ. Aye Allah (عزوجل)! ham ko apne nek bandoñ mein kar jinki peshaaniiyaan aur haath paauñ chamakte haiñ jo maqbool wafd (jama'at) haiñ, Aye Allah (عزوجل)! Is Muzdalifa mein mere liye har khair ko jama' karde aur meri har haalat ko durust karde aur har buraai ko mujh se pher de ke tere siwa koi nahiñ kar sakta aur tere siwa koi nahiñ de sakta, Aye Allah (عزوجل)! teri panaah uske shar se jo pet par chalta hai aur 2 paauñ aur 4 paauñ par chalne waale ke shar se. Aye Allah (عزوجل)! Tu mujh ko aisa karde ke hamesha tujhse darta rahoon goya tujh ko dekhta huñ yahañ tak ke tujhse miluñ aur taqwa ke saath mujh ko bahra-mand kar aur gunaah karke bad-bakht na banu aur apni qaza (faisla) mere liye behtar kar aur jo tune muqaddar kiya hai usme barkat de, yahañ tak ke jo tune muakhkhar kiya hai uski jaldi ko pasand na karuñ aur jo tune jald kar diya, uski taakheer ko dost na rakhooñ aur meri tawangari mere nafs mein kar aur kaan, aankh se mujh ko mutamatte' (nafa' uthaane wala) kar aur unko mera waaris kar aur jo mujh par zulm kare, unpar mujhe fatah-mand kar aur usme mera badla dikha de aur us se meri aankh thandi kar.

Mas'alah-08:- Wuqoof-e-Muzdalifah ka waqt tulu'-e-fajr se ujaala hone tak hai. Is darmiyaan mein Wuqoof na kiya to faut ho gaya aur agar is waqt mein yahañ se ho kar guzar gaya to Wuqoof ho gaya aur Wuqoof-e-'Arafaat mein jo baatein thin woh yahañ bhi haiñ. [**Aalamgiri**]

Mas'alah-09:- Tulu'-e-Fajr se pehle jo yahañ se chala gaya us par **Dam** waajib hai magar jab bimaar ho ya 'aurat ya kamzor ke izdihaam (bheed) mein zarar (takleef) ka andesha hai is wajah se pehle chala gaya to us par kuch nahiñ. [**Aalamgiri**]

Mas'alah-10:- Namaaz se qabl (pehle) magar tulu'-e-fajr ke baa'd yahañ se chala gaya ya tulu'-e-aaftaab ke baa'd gaya to bura kiya magar us par **Dam** waghaira waajib nahiñ. [**Aalamgiri**]

Chapter:- 08

Mina Ke Aa'maal Aur Hajj Ke Baqiya Af'aal

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Mina Ke Aa'maal Aur Hajj Ke Baqiya Af'aal:-

Allah (عزوجل) Farmata Hai:-

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ (۲۰۰) وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (۲۰۱) أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (۲۰۲) وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا أَثْمَرَ عَلَيْهِ وَ مَن تَأَخَّرَ فَلَا أَثْمَرَ عَلَيْهِ لِمَنَ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (۲۰۳)

[Surah-Al-Baqarah (2), Aayat-200-203]

Tarjama:- Phir jab Hajj ke kaam poore kar chuko to Allah (عزوجل) ka zikr karo jaise apne baap dada ka zikr karte the balke us se ziyada aur baa'z aadmi yuñ kehte haiñ ke Aye Rab hamaare! Hameiñ dunya meiñ de aur aakhirat meiñ uske liye kuch hissa nahiñ aur baa'z kehte haiñ ke Aye Rab hamaare! Hameiñ dunya meiñ bhalaai de aur aakhirat meiñ bhalaai de aur ham ko dozakh ke 'azaab se bacha. Yeh log woh haiñ ke inki kamaayi se inka hissa hai aur Allah (عزوجل) jald hisaab karne wala hai aur Allah (عزوجل) ki yaad karo gine huye dinoñ meiñ to jo jaldi karke do din meiñ chala jaye us par kuch gunaah nahiñ aur jo reh jaye to us par kuch gunaah nahiñ parhezgaar ke liye aur Allah (عزوجل) se daro aur jaan lo ke tumko usi ki taraf uthna hai.

Hadees-01:- Saheeh Muslim Shareef meiñ Jaabir (رضي الله عنه) se marvi, ke Rasoolullah (ﷺ) Muzdalifah se rawaana huye yahañ tak ke Batn-e-Muhassir meiñ pahunche aur yahañ jaanwar ko tez kar diya phir wahañ se beech waale raaste se chale jo Jamra-e-Kubra ko gaya hai, jab is Jamra ke paas pahunche to us par 7 kankariyaañ maariñ, har kankari par takbeer kehte aur Batn-e-Waadi se Rami ki phir Manhar (nahr karne ki jagah) meiñ aakar 63 oont apne dast-e-mubaarak se nahr farmaaye phir 'Ali (رضي الله عنه) ko de diya baqiya

ko unhoñ ne nahr kiya aur **Huzoor** (ﷺ) ne apni qurbaani mein unhein shareek kar liya. Phir hukm farmaya: "Ke har oont mein se ek-ek tukda haandi mein daal kar pakaaya jaye." Donoñ saahiboñ ne us gosht mein se khaaya aur shorba piya. Phir **Rasoolullah** (ﷺ) sawaar ho kar Baitullah ki taraf rawaana huye aur Zohar ki namaaz Makkah mein padhi.

Hadees-02:- Tirmizi Shareef mein unhiñ se marvi, ke **Rasoolullah** (ﷺ) Muzdalifah se sukoon ke saath rawaana huye aur logoñ ko hukm farmaaya ke: "Itminaan ke saath chalein aur Waadi-e-Muhassir mein sawaari ko tez kar diya aur logoñ se farmaaya ke: "Chhoti-chhoti kankariyoñ se Rami karein aur yeh farmaya ke: "Shaayad is saal ke baa'd ab main tumhein na dekhunga.

Hadees-03:- Saheehain mein unhiñ se marvi, ke **Rasoolullah** (ﷺ) ne Yaum-e-Nahr (10`wiñ taareekh) mein Chaasht ke waqt Rami ki aur iske baa'd ke dinoñ mein aaftaab dhalne ke baa'd.

Hadees-04:- Saheeh Bukhaari va Muslim mein hai ke Abdullah Bin Mas'ood (رضي الله عنه) Jamra-e-Kubra ke paas pahunche to Ka'bah-e-Mu'azzamah ko baayein jaanib kiya aur Mina ko dahi taraf aur 7 kankariyaan maariñ, har kankari par takbeer kahi phir farmaaya ke: "Isi tarah unhoñ ne Rami ki jin par Surah-e-Baqra naazil hui."

Hadees-05:- Imaam Maalik Naafe' se raavi, ke Abdullah Bin 'Umar (رضي الله تعالى عنه) donoñ pehle Jamroñ ke paas der tak thaherte takbeer va tasbeeh va hamd va du'a karte aur Jamra-e-'Aqaba ke paas na thaherte.

Hadees-06:- Tabraani Ibn-e-'Umar (رضي الله تعالى عنهما) se raavi, ke ek shakhs ne **Rasoolullah** (ﷺ) se suwaal kiya ke Rami-e-Jimaar mein kya sawaab hai?. Irshaad farmaya: "Tu apne Rab ke nazdeek iska sawaab us waqt paayega ke tujhe iski ziyada haajat hogi."

Hadees-07:- Ibn-e-Khuzaimah va Haakim Ibn-e-'Abbaas (رضي الله تعالى عنهما) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab Ibraahim Khaleelullah (عليه الصلاة والسلام) Manaasik (hajj ke arkaan ada karne ki jagah) mein aaye, Jamra-e-'Aqaba ke paas shaitaan saamne aaya, use 7 kankariyaan maariñ yahañ tak ke zameen mein dhans gaya phir Jamra-e-Saaniya (doosre jamra) ke paas aaya phir use

7 kankariyaañ maariñ yahañ tak ke zameen mein dhans gaya, phir teesre Jamrah ke paas aaya to use 7 kankariyaañ maariñ yahañ tak ke zameen mein dhans gaya.” Ibn-e-‘Abbaas رضى الله تعالى عنهما farmate haiñ, ke tum shaitaan ko Rajm (patthar maarna) karte aur Millat-e-Ibraahim ka ‘ittibaa karte ho.

Hadees-08:- Bazaar inhiñ se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jamroñ ki Rami karna tere liye qayamat ke din noor hoga.”

Hadees-09:- Tabraani va Haakim Abu Sa’eed Khudri (رضي الله عنه) se raavi, kehte haiñ hamne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) yeh Jamroñ par jo kankariyaañ har saal maari jaati haiñ, hamaara gumaan hai ke kam ho jaati haiñ. Farmaaya ke: “Jo qubool hoti haiñ uthaali jaati haiñ, aisa na hota to pahaadoñ ki misl tum dekhte.”

Hadees-10 se 12:- Saheeh Muslim mein Umm-ul-Haseen رضى الله تعالى عنها se marvi, ke **Rasoolullah** (ﷺ) ne Hajjatul-Wada’ mein sar mundaane waloñ ke liye 3 baar du’a ki aur katarwaane waloñ ke liye ek baar. Iske misl Abu Hurairah va Maalik Bin Rabee’ah رضى الله تعالى عنهما se marvi.

Hadees-13:- Ibn-e-‘Umar رضى الله تعالى عنهما se marvi, ke **Rasoolullah** (ﷺ) ne farmaaya ke: “Baal mundaane mein har baal ke badle ek neki hai aur ek gunaaah mitaaya jaata hai.”

Hadees-14:- Ubaadah Bin Saamit (رضي الله عنه) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Sar mundaane mein jo baal zameen par girega, woh tere liye qayamat ke din noor hoga.”

[01].Jab **Tulu’-e-Aaftaab** (sooraj nikalne) mein 2-Raka’at padhne ka waqt baaqi reh jaye, Imaam ke saath Mina ko chalo aur yahañ se 7 chhoti-chhoti kankariyaañ khajoor ki guthli baraabar ki paak jagah se utha kar 3 baar dholo, kisi patthar ko tod kar kankariyaañ na banaao aur yeh bhi ho sakta hai ke teenoñ din Jamroñ par maarne ke liye yahiñ se kankariyaañ le lo ya sab kisi aur jagah se lo magar na najis (na-paak) jagah ki hoñ, na masjid ki, na Jamra ke paas ki.

[02].Raaste mein phir ba-dastoor zikr karo, du’a-o-durood va kasrat-e-labbaik mein mashgool raho aur yeh du’a padho:

اللَّهُمَّ إِلَيْكَ أَفْضْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ وَإِلَيْكَ رَجَعْتُ وَمِنْكَ رَهْبْتُ فَأَقْبِلْ نُسُكِي وَعَظِّمْ أَجْرِي وَارْحَمْ تَضَرُّعِي
وَأَقْبِلْ تَوْبَتِي وَاسْتَجِبْ دُعَائِي -

Tarjama:- Aye Allah (عزوجل)! main teri taraf waapas hua aur tere ‘azaab se dara aur tere taraf ruju’ ki aur tujhse khauf kiya tu mere ‘ibaadat qubool kar aur mera ajr ziyada kar aur meri ‘aajizi par rahm kar aur meri tauba qubool kar aur meri du’a mustajaab kar.

[03].Jab **Waadi-e-Muhassir** pahuncho 545 haath bahut jald tezi ke saath chal kar nikal jao magar na woh tezi jis se kisi ko eezaa (takleef) ho aur is ‘arsa (waqt) mein yeh du’a padhte jao:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ -

Tarjama:- Aye Allah (عزوجل)! apne ghazab se hamein qatl na kar aur apne ‘azaab se hamein halaak na kar aur us se pehle ham ko ‘aafiyat de.

(Note:- Waadi-e-Muhassir: Yeh Mina va Muzdalifah ke beech mein ek naala hai dono ki hudood se khaarij Muzdalifah se Mina ko jaate huye baayein haath ko jo pahaad padta hai iski choti se shuru’ ho kar 545 haath tak hai yahan ashaab-e-feel aakar thahre aur unpar azaab-e-abaabeel utra tha lihaaza us jagah se jald guzarna aur ‘azaab-e-ilaahi se panaah maangna chahiye).

[04].Jab Mina nazar aaye wahi du’a padho jo Makkah se aate Mina ko dekh kar padhi thi.

(Jamra-tul-‘Aqaba Ki Rami)

[05].Jab Mina pahuncho sab kaamon se pehle **Jamra-tul-‘Aqaba** ko jao jo idhar se pichhla Jamra hai aur Makkah-e-Mu’azzamah se pehla, naale ke wast (beech) mein sawari par Jamra se kam-az-kam paanch haath hate huye yun khade ho ke Mina dahne haath par aur Ka’bah baayein haath ko aur Jamra ki taraf muh ho, 7 kankariyaan juda-juda chutki mein le kar seedha haath khoob utha kar ke baghal ki rangat zaahir ho, har ek par

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْبًا لِلشَّيْطَانِ رِضًا لِلرَّحْمَنِ اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا -

Tarjama:- Allah (عزوجل) ke naam se, Allah (عزوجل) bahut bada hai, shaitaan ke zaleel karne ke liye, Allah (عزوجل) ki riza ke liye, Aye Allah (عزوجل)! isko hajj-e-mabroor kar aur sa'ee-e-mashkoor kar aur gunaah bakhsh de.

keh kar maaro. (ya sirf Bismillahi-Allahu-Akbar keh kar maaro).

Behtar yeh hai ke kankariyaañ Jamra tak pahunche warna 3 haath ke faasile tak gireiñ, is se ziyada faasile par giri to woh kankari shumaar meiñ na aayegi, pehli kankari se Labbaik mauqoof (stop) kardo, Allahu-Akbar ke badle **لَا إِلَهَ إِلَّا اللَّهُ** ya **سُبْحَانَ اللَّهِ** kaha jab bhi harj nahiñ.

[Note:- Jamra-tul-'Aqaba: Mina aur Macca ke beech meiñ teen jagah sutoon bane haiñ unko Jamra kehte haiñ pehla jo Mina se qareeb hai Jamra-e-Ula kehlaata hai aur beech ka Jamra-e-Wusta aur akheer ka ke Macca-e-Mu'azzamah se qareeb hai Jamra-tul-'Aqaba).

[06]. Jab 7 poori ho jayeñ wahañ na thahro, fauran zikr-o-du'a karte palat aao.

(Rami Ke Masaail)

Mas'alah-01:- 7 se kam jaaiz nahiñ, agar sirf 3 maariñ ya bilkul nahiñ to **Dam** laazim hoga aur agar 4 maariñ to baaqi har kankari ke badle sadqah de. **[Raddul-Muhtaar]**

Mas'alah-02:- Kankari maarne meiñ pe-dar-pe (ek ke baa'd ek) hona shart nahiñ magar waqfa (gap) khilaaf-e-sunnat hai. **[Raddul-Muhtaar]**

Mas'alah-03:- Sab kankariyaañ ek saath phenke to yeh saatoñ ek ke qaaim maqaam huyiñ. **[Raddul-Muhtaar]**

Mas'alah-04:- Kankariyaañ zameen ki jins (qism) se hoñ aur aisi cheez ki jis se Tayammum jaaiz hai kankar, patthar, mitti yahañ tak ke agar khaak phenki jab bhi Rami ho gayi magar ek kankari phenkne ke qaaim maqaam hui. Moti (pearl), 'ambar, mushk waghaira se Rami jaaiz nahiñ. Yunhi jawaahir aur sone chaandi se bhi Rami nahiñ ho sakti ke yeh to nichhaawar hui maarna na huwa. Mengni se bhi Rami jaaiz nahiñ. **[Durr-e-Mukhtaar, Raddul-Muhtaar]**

Mas'alah-05:- Jamra ke paas se kankariyaañ uthaana makrooh hai ke wahañ wahi kankariyaañ rehti haiñ jo maqbool nahiñ hotiñ aur mardood ho jaati haiñ aur jo maqbool ho jaati haiñ utha li jaati haiñ. [Raddul-Muhtaar]

Mas'alah-06:- Agar ma'loom ho ke kankariyaañ najis (na-paak) haiñ to unse Rami karna makrooh hai aur ma'loom na ho to nahiñ, magar dho lena mustahab hai. [Raddul-Muhtaar]

Mas'alah-07:- Is Rami ka waqt aaj ki Fajr se 11'wiñ ki Fajr tak hai magar masnoon (sunnat) yeh hai ke tulu'-e-aftaab se zawaal tak ho aur zawaal se ghuroob tak mubaah aur ghuroob se Fajr tak makrooh. Yunhi 10'wiñ ki Fajr se tulu'-e-aftaab tak makrooh aur agar kisi 'uzr ke sabab ho maslan charwaahon ne raat mein Rami ki to karaahat nahiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

(Hajj Ki Qurbaani)

[07].Ab Rami se faarigh ho kar **Qurbaani** mein mashgool ho, yeh qurbaani woh nahiñ jo baqra-'eid mein huwa karti hai, ke woh to musaafir par aslan (bilkul) nahiñ aur muqem maaldaar par waajib hai agarche Hajj mein ho balke yeh Hajj ka shukraana hai. Qaarin aur Mutamatte' par waajib agarche faqeer ho aur Mufrid ke liye mustahab agarche ghani ho. Jaanwar ki 'umar va aa'za mein wahi shartein haiñ jo 'eid ki qurbaani mein.

Mas'alah-01:- Mohtaaj mahaz jiski milk mein na qurbaani ke laaiq koi jaanwar ho, na uske paas itna naqd (cash) ya asbaab (saamaan) ke use bech kar le sake, woh agar Qiraan ya Tamatto' ki niyyat karega to us par qurbaani ke badle 10 Roze waajib honge, 3 to Hajj ke mahinon mein ya'ni yakum (pehli) shawwaal se 9'wiñ zil-hijjah tak Ehraam baandhne ke baa'd, is beech mein jab chahe rakh le. Ek saath khwaah juda-juda aur behtar yeh hai ke 7, 8, 9 ko rakhe aur baaqi 7 (roze) 13'win zil-hijjah ke baa'd jab chahe rakhe aur behtar yeh ke ghar pahunch kar hon.

[08].Zibah karna aata ho to khud zibah kare ke sunnat hai, warna zibah ke waqt haazir rahe.

[09].Ru-ba-Qibla (qible ki taraf chehra kar ke) jaanwar ko lita kar aur khud bhi qibla ko muh karke yeh padho:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۚ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Tarjama:- “Maine apni zaat ko uski taraf mutawajjeh kiya, jisne aasmaanoñ aur zameen ko paida kiya, maiñ baatil se haq ki taraf maail huñ aur maiñ mushrikoñ se nahi.”

“Beshak meri namaaz va qurbaani aur mera jeena aur mera marna Allah (عزوجل) ke liye hai, jo tamaam jahaan ka Rab hai, uska koì shareek nahiñ aur mujhe usi ka hukm hua aur maiñ musalmanoñ mein huñ.

Iske baa'd بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ kehte huye nihaayat tez chhuri se bahut jald zibah kardo ke chaaroñ rageiñ kat jayeiñ, ziyada haath na badhaao ke be-sabab ki takleef hai.

[10].Behtar yeh hai ke zibah ke waqt jaanwar ke donoñ haath, ek paauñ baandh lo zibah karke khol do.

[11].Oont ho to use khada karke seene mein gale ki intiha par takbeer keh kar neza maaro ke sunnat yunhi hai, use nahr kehte haiñ aur iska zibah karna makrooh magar halaal zibah se bhi ho jayega, agar zibah kare to gale par ek hi jagah use bhi zibah kare. Jaahiloñ mein jo mashhoor hai ke oont 3 jagah zibah hota hai ghalat va khilaaf-e-sunnat hai aur muft ki aziyyat va makrooh hai.

[12].Jaanwar jo zibah kiya jaye jab tak sard (thanda) na ho le uski khaal na kheencho, na aa'za (parts) kaato ke eezaa hai.

[13].Yeh qurbaani karke apne aur tamaam musalmanoñ ke Hajj va Qurbaani qubool hone ki du'a maango.

(Halq va Taqseer)

[14].Qurbaani ke baa'd qibla muh baith kar mard Halq kareiñ ya'ni tamaam sar mundaayein ke afzal hai ya baal katarwaayein ke rukhsat hai. 'Auratoñ

ko baal mundwaana haraam hai. Ek pora baraabar baal katarwa deñ. Mufrid agar qurbaani kare to uske liye mustahab yeh hai ke qurbaani ke baa'd halq kare aur agar halq ke baa'd qurbaani ki jab bhi harj nahiñ aur Tamatto' va Qiraan waale par qurbaani ke baa'd halq karna waajib hai ya'ni agar qurbaani se pehle sar mundaayega to **Dam** waajib hoga.

Mas'alah-01:- Katarwaayein to sar mein jitne baal hain unme ke chahaarum (¼) baalon mein se katarwaana zaroori hai, lihaaza ek pore se ziyada katarwaayein ke baal chhote-bade hote hain mumkin hai ke chahaarum baalon mein sab ek-ek pora na tarshein.

Mas'alah-02:- Sar mundaane ya baal katarwaane ka waqt Ayyaam-e-Nahr hai ya'ni 10, 11, 12 aur afzal pehla din ya'ni 10'win zil-hijjah. [**Aalamgiri**]

Mas'alah-03:- Jab Ehraam se baahar hone ka waqt aagaya to ab Muhrim apna ya doosre ka sar moond sakta hai, agarche yeh doosra bhi Muhrim ho. [**Mansak**]

Mas'alah-04:- Jiske sar par baal na hon use ustara phirwaana waajib hai aur agar baal hain magar sar mein phudiyaañ hain jinki wajah se moonda nahiñ sakta aur baal itne bade bhi nahiñ ke katarwaaye to is 'uzr ke sabab us se mundaana aur katarwaana saaqit (mu'aaf) ho gaya. Use bhi mundaane walon, katarwaane walon ki tarah sab cheezein halaal ho gayin magar behtar yeh hai ke Ayyaam-e-Nahr ke khatam hone tak ba-dastoor rahe. [**Aalamgiri**]

Mas'alah-05:- Agar wahañ se kisi gaaoñ waghaira mein aisi jagah chala gaya ke na hajjaam milta hai, na ustara ya qainchi paas hai ke mundaale ya katarwaaye to yeh koi 'uzr nahiñ mundaana ya katarwaana zaroori hai. [**Aalamgiri**]

Aur yeh bhi zaroor hai ke Haram se baahar mundaana ya katarwaana ho balke Haram ke andar ho, ke iske liye yeh jagah makhsoos hai, Haram se baahar karega to **Dam** laazim aayega. [**Mansak**]

Mas'alah-06:- Is mauqe' par sar mundaane ke baa'd moochhein tarashwana, mu-e-zer-e-naaf door karna mustahab hai aur daadhi ke baal na le aur liye to **Dam** waghaira waajib nahiñ. [**Aalamgiri**]

Mas'alah-07:- Agar na mundaaye na katarwaaye to koi cheez jo Ehraam mein haraam thi halaal na hui agarche Tawaaf bhi kar chuka ho. [**Aalamgiri**]

Mas'alah-08:- Agar 12'wiñ tak halq va qasr (baal mundwaana ya katarwana) na kiya to **Dam** laazim aayega ke iske liye yeh waqt muqarrar hai. [**Raddul-Muhtaar**]

[15].Halq ho ya taqseer dahni taraf se shuru' karo aur us waqt

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ ۝ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

(Note:- Ya'ni mundaane waale ki dahni jaanib yahi hadees se saabit aur Imaam-e-Aa'zam ne bhi aisa hi kiya lihaaza baa'z kitaabon mein jo hajjaam ki dahni jaanib se shuru' karne ko bataaya sahih nahiñ.

Kehte jao aur faarigh hone ke baa'd bhi kaho aur halq ya taqseer ke waqt yeh du'a padho:

الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَأَنْعَمَ عَلَيْنَا وَقَضَىٰ عَنَّا نُسُكَنَا اللَّهُمَّ هَذِهِ نَاصِيَّتِي بِيَدِكَ فَاجْعَلْ لِي بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَمَةِ وَأَمْحُ عَنِّي بِهَا سَيِّئَةً وَارْفَعْ لِي بِهَا دَرَجَةً فِي الْجَنَّةِ الْعَالِيَةِ اللَّهُمَّ بَارِكْ لِي فِي نَفْسِي وَتَقَبَّلْ مِنِّي اللَّهُمَّ اغْفِرْ لِي وَلِلْمُحَلِّقِينَ وَالْمَقْصِرِينَ يَا وَاسِعَ الْمَغْفِرَةِ - أَمِينَ ۝

Tarjama:- Hamd hai Allah (عزوجل) ke liye is par ke usne hamein hidaayat ki aur in'aam kiya aur hamaari 'ibaadat poori kara di, Aye Allah (عزوجل)! yeh meri choti tere haath mein hai mere liye har baal ke badle mein qayamat ke din noor kar aur iski wajah se mera gunaah mita de aur jannat mein darja buland kar, Ilaahi! mere liye mere nafs mein barkat kar aur mujh se qubool kar, Aye Allah (عزوجل)! mujh ko aur sar mundaane walon aur baal katarwaane walon ko bakhsh de, Aye badi maghfirat waale! Ameen.

Aur sab musalmanon ki bakhshish ki du'a karo.

Mas'alah-09:- Agar mundaane ya katarwaane ke siwa kisi aur tarah se baal door karein maslan: choona hartaal (baal saaf karne wala powder) waghaira se jab bhi jaaiz hai. [**Durr-e-Mukhtaar**]

[16].Baal dafan kar den aur hamesha badan se jo cheez baal, naakhun, khaal juda hon dafan kar diya karein.

[17].Yahañ halq ya taqseer se pehle naakhun na katarwaao, na khat banwaao, warna **Dam** laazim aayega.

[18].Ab 'aurat se sohbat karne, ba-shahwat use haath lagaane, bosa lene, sharmgaah dekhne ke siwa jo kuch Ehraam ne haraam kiya tha sab halaal ho gaya.

(Tawaaf-e-Farz)

[19].Afzal yeh hai ke aaj 10`wiñ hi taareekh Farz Tawaaf ke liye jise Tawaaf-e-Ziyaarat va Tawaaf-e-Ifaada kehte haiñ, Makkah-e-Mu'azzamah mein jao ba-dastoor mazkoor-e-paidal (ya'ni zikr kiye gaye tareeqe ke mutaabiq paidal) ba-wuzu va satr-e-'aurat Tawaaf karo magar is Tawaaf mein Iztiba' (right shoulder khula rakhna) nahiñ.

Mas'alah-01:- Yeh Tawaaf Hajj ka doosra rukn hai iske 7 phere kiye jayenge, jinme 4 phere farz haiñ, ke baghair inke Tawaaf hoga hi nahiñ aur na Hajj hoga aur poore 7 karna waajib, to agar 4 pheron ke baa'd jima' kiya to Hajj ho gaya magar **Dam** waajib hoga ke waajib tark huwa. [**Aalamgiri, waghaira**]

Mas'alah-02:- Is Tawaaf ke saheeh hone ke liye yeh shart hai ke peshtar Ehraam baandha ho aur Wuqoof kar chuka ho aur khud kare aur agar kisi aur ne use kandhe par utha kar Tawaaf kiya to uska Tawaaf na huwa magar jabke yeh majboor ho khud na kar sakta ho maslan behosh hai. [**Jauharah, Raddul-Muhtaar**]

Mas'alah-03:- Behosh ko peeth par laad kar ya kisi aur cheez par utha kar Tawaaf karaaya aur usme apne Tawaaf ki bhi niyyat karli to donoñ ke Tawaaf ho gaye, agarche donoñ ke 2 qism ke Tawaaf hoñ.

Mas'alah-04:- Is Tawaaf ka waqt 10`wiñ ki tulu'-e-fajr se hai, is se qabl (pehle) nahiñ ho sakta. [**Jauharah**]

Mas'alah-05:- Is mein balke mutlaq har Tawaaf mein niyyat shart hai, agar niyyat na ho Tawaaf na huwa maslan dushman ya darinde se bhaag kar

phere kiye Tawaaf na huwa ba-khilaaf Wuqoof-e-'Arafah ke woh baghair niyyat bhi ho jaata hai magar yeh niyyat shart nahiñ ke yeh Tawaaf-e-Ziyaarat hai. [Jauharah]

Mas'alah-06:- 'Eid-ul-Azha ki namaaz wahañ nahiñ padhi jayegi. [Raddul-Muhtaar]

[20].Qaarin va Mufrid Tawaaf-e-Qudoom mein aur Mutamatte' Baa'd-e-Ehraam-e-Hajj (hajj ke ehraam ke baa'd) kisi Tawaaf-e-Nafl mein Hajj ke Ramal va Sa'ee donoñ ya sirf Sa'ee kar chuke hoñ to is Tawaaf mein Ramal va Sa'ee kuch na karein aur [1].Agar isme Ramal va Sa'ee kuch na kiya ho ya [2].Sirf Ramal kiya ho ya [3].Jis Tawaaf mein kiye the woh 'Umrah ka tha jaise Qaarin va Mutamatte' ka pehla Tawaaf ya [4].Woh Tawaaf be-tahaarat kiya tha ya [5].Shawwaal se peshtar ke Tawaaf mein kiye the, to in paanchoñ sooratonñ mein Ramal va Sa'ee donoñ is Tawaaf-e-Farz mein karein.

[21].Kamzor aur 'auratein agar bheed ke sabab 10`wiñ ko na jayein to iske baa'd 11`wiñ ko afzal hai aur is din yeh bada nafa' hai ke Mataaf khaali milta hai ginti ke 20-30 aadmi hote haiñ 'auraton ko bhi ba-itminaan tamaam har phere mein Sang-e-Aswad ka bosa milta hai.

[22].Jo 11`wiñ ko na jaye 12`wiñ ko karle iske baa'd bila-'uzr taakheer gunaah hai, jurmaane mein ek qurbaani karni hogi. Haañ maslan 'aurat ko haiz ya nifaas aagaya to unke khatam ke baa'd Tawaaf kare magar haiz ya nifaas se agar aise waqt paak hui ke naha dho kar 12`wiñ taareekh mein aaftaab doobne se pehle 4 phere kar sakti hai to karna waajib hai, na karegi gunahgaar hogi. Yunhi agar itna waqt use mila tha ke Tawaaf kar leti aur na kiya, ab haiz ya nifaas aagaya to gunahgaar hui. [Raddul-Muhtaar]

[23].Bahar-haal baa'd-e-tawaaf 2-Raka'at ba-dastoor padhein, is Tawaaf ke baa'd 'auratein bhi halaal ho jayengi aur Hajj poora ho gaya ke iska doosra Rukn yeh Tawaaf tha.

Mas'alah-07:- Agar yeh Tawaaf na kiya to 'auratein halaal na hongii agarche barson guzar jayein. ['Aalamgiri]

Mas'alah-08:- Be-wuzu ya janaabat mein Tawaaf kiya to Ehraam se baahar ho gaya, yahaan tak ke iske baa'd jima' karne se Hajj faasid na hoga aur agar ulta Tawaaf kiya ya'ni Ka'bah ki baayein jaanib se to 'auratein halaal ho gayi magar jab tak Makkah mein hai is Tawaaf ka i'aada kare aur agar najis kapda pehen kar Tawaaf kiya to makrooh huwa aur ba-qadr-e-maane'-e-namaaz satr khula raha (ya'ni itna badan khula jis se namaaz na hogi) to (tawaaf) ho jayega magar **Dam** laazim hai. [**Aalamgiri**] [**Jauharah**]

[24].10'wain, 11'wain, 12'wain ki raatein Mina hi mein basar karna sunnat hai, na Muzdalifah mein, na Makkah mein, na Raah mein, lihaaza jo shakhs 10 ya 11 ko Tawaaf ke liye gaya wapas aakar raat Mina hi mein guzaare.

Mas'alah-09:- Agar apne aap Mina mein raha aur asbaab waghaira Makkah ko bhej diya ya Makkah hi mein chhod kar 'Arafaat ko gaya, to agar zaaye' hone ka andesha nahi hai, to karaahat hai warna nahi. [**Durr-e-Mukhtaar**]

(Baaqi Dino Ki Rami)

[25].11'wain **taareekh** baa'd-e-namaaz-e-zohar Imaam ka khutbah sun kar phir Rami ko chalo, in Ayyaam mein Rami **Jamra-e-Ula** se shuru' karo jo Masjid-e-Khaif se qareeb hai, iski Rami ko raah-e-makkah ki taraf se aakar chadhaayi par chadho ke yeh jagah Nisbat-e-Jamra-tul-'Aqaba ke buland hai, yahaan roo-ba-qibla (qibla ki jaanib muh karke) 7 kankariyaan bataur-e-mazkoor (ziker kiye gaye tareeqe par) maar kar Jamrah se kuch aage badh jao aur qibla-ru du'a mein yun haath uthaao ke hatheliyaan qibla ko rahein. Huzoor-e-qalb (dil ki haazri) se hamd va durood va du'a va istighfaar mein kam se kam 20 Aayatein padhne ki qadr mashgool raho, warna pauna paara ya surah-baqara ki miqdaar tak.

[26].Phir **Jamra-e-Wusta** par ja kar aisa hi karo. [27].Phir **Jamra-tul-'Aqaba** par magar yahaan Rami karke na thahro ma'an (fauran) palat aao, palat-te mein du'a karo.

[28]. Bi-'ainihi (bilkul) isi tarah 12`wiñ taareekh baa'd-e-zawaal teenoñ Jamre ki Rami karo, baa'z log dopaher se pehle aaj Rami kar ke Makkah-e-Mu'azzamah ko chal dete haiñ. Yeh hamaare asl mazhab ke khilaaf aur ek za'eef riwaayat hai tum is par 'amal na karo.

[29]. 12`wiñ ki Rami karke ghuroob-e-aaftaab se pehle-pehle ikhtiyaar hai ke Makkah-e-Mu'azzamah ko rawaana ho jao magar baa'd-e-ghuroob chala jaana maa'yoob (bura hai). Ab ek din aur thaherna aur 13`wiñ ko ba-dastoor dopaher dhale Rami karke Makkah jaana hoga aur yahi afzal hai, magar 'aam log 12`wiñ ko chale jaate haiñ to ek raat din yahañ aur qayaam mein qaleel-e-jama'at (thode logoñ) ko diqqat hai aur agar 13`wiñ ki subah ho gayi to ab baghair Rami kiye jaana jaaiz nahiñ, jayega to Dam waajib hoga. 10`wiñ ki Rami ka waqt upar mazkoor huwa.

11`wiñ 12`wiñ ka waqt aaftaab dhalne (zohar ka waqt shuru' hone) se subah tak hai magar raat mein ya'ni aaftaab doobne ke baa'd makrooh hai aur 13`wiñ ki Rami ka waqt subah se aaftaab doobne tak hai magar subah se aaftaab dhalne tak makrooh waqt hai, iske baa'd ghuroob-e-aaftaab tak masnoon (sunnat). Lihaaza agar pehli 3 taareekhoñ 10, 11, 12 ki Rami din mein na ki ho to raat mein karle phir agar baghair 'uzr hai to karaahat hai, warna kuch nahiñ aur agar raat mein bhi na ki to qaza ho gayi, ab doosre din iski qaza de aur iske zimme kaffara waajib aur is qaza ka bhi waqt 13`wiñ ke aaftaab doobne tak hai, agar 13`wiñ ko aaftaab doob gaya aur Rami na ki to ab Rami nahiñ ho sakti aur Dam waajib. **[Raddul-Muhtaar]**

Mas'alah-01:- Agar bilkul Rami na ki jab bhi ek hi Dam waajib hoga. **[Mansak]**

Mas'alah-02:- Kankariyaañ chaaron din ke waaste li thiñ ya'ni 70 aur 12`wiñ ki Rami karke Makkah jaana chahta hai to agar aur ko zaroorat ho use de de, warna kisi paak jagah daal de. Jamroñ par bachi hui kankariyaañ phenkna makrooh hai aur dafan karne ki bhi haajat nahiñ. **[Mansak]**

Mas'alah-03:- Rami paidal bhi jaaiz hai aur sawaar ho kar bhi magar afzal yeh hai ke pehle aur doosre Jamroñ par paidal Rami kare aur teesre ki sawaari par. **[Durr-e-Mukhtaar, Waghaira]**

Mas'alah-04:- Agar kankari kisi shakhs ki peeth ya kisi aur cheez par padi aur halki reh gayi to uske badle ki doosri maare aur agar gir padi aur wahañ giri jahañ uski jagah hai ya'ni Jamra se 3 haath ke faasile ke andar, to jaaiz ho gayi. [**Aalamgiri**]

Mas'alah-05:- Agar kankari kisi shakhs par padi aur us par se Jamra ko lagi to agar ma'loom ho ke uske dafa' karne se Jamra par pahunchi to iske badle ki doosri kankari maare aur ma'loom na ho jab bhi ehtiyaat yahi hai ke doosri maare. Yunhi agar shak ho ke kankari apni jagah par pahunchi ya nahiñ to i'aada kar le (dubaara maar le). [**Mansak**]

Mas'alah-06:- Tarteeb ke khilaaf Rami ki to behtar yeh hai ke i'aada karle aur agar pehle Jamra ki Rami na ki aur doosre teesre ki ki to pehle par maar kar phir doosre aur teesre par maar lena behtar hai aur agar 3-3 kankariyaañ maari haiñ to pehle par 4 aur maare aur doosre teesre par 7-7 aur agar 4-4 maari haiñ to har 1 par 3-3 aur maare aur behtar yeh hai ke sire (naye) se Rami kare aur agar yuñ kiya ke 1-1 kankari teenoñ par maar aaya phir 1-1, Yunhi 7 baar mein 7-7 kankariyaañ poori kiñ to pehle Jamra ki Rami ho gayi aur doosre par 3 aur maare aur teesre par 6 to Rami poori hogi. [**Aalamgiri**]

Mas'alah-07:- Jo shakhs mareez ho ke Jamra tak sawaari par bhi na ja sakta ho, woh doosre ko hukm karde ke iski taraf se Rami kare aur usko chahiye ke pehle apni taraf se 7 kankariyaañ maarne ke baa'd mareez ki taraf se Rami kare ya'ni jabke khud Rami na kar chuka ho aur agar yuñ kiya ke 1 kankari apni taraf se maari phir 1 mareez ki taraf se, yunhi 7 baar kiya to makrooh hai aur mareez ke baghair hukm Rami kar di to jaaiz na hui aur agar mareez mein itni taaqat nahiñ ke Rami kare, to behtar yeh ke iska saathi iske haath par kankari rakh kar Rami karaaye. Yunhi behosh ya majnoon ya na-samajh ki taraf se iske saath waale Rami kar deñ aur behtar yeh ke unke haath par kankari rakh kar Rami karaayein. [**Mansak**]

Mas'alah-08:- Gin kar 21 kankariyaañ le gaya aur Rami karne ke baa'd dekhta hai ke 4 bachi haiñ aur yeh yaad nahiñ ke kaun se Jamra par kami ki to pehle par yeh 4 kankariyaañ maare aur donoñ pichloñ par 7-7 aur agar

3 bachi haiñ to har ek par 1-1 aur agar 1 ya 2 hoñ jab bhi har Jamra par 1-1. [Fathul-Qadeer]

[30].Rami se pehle halq jaaiz nahiñ.

[31].11`wiñ 12`wiñ ki Rami dopaher se pehle aslan (bilkul) saheeh nahiñ.

(Rami Meiñ 12 Cheezeiñ Makrooh)

[32].Rami meiñ yeh cheezeiñ makrooh haiñ:

- ❖ [01].10`wiñ ki Rami ghuroob-e-aafat ke baa'd karna.
 - ❖ [02].13`wiñ ki Rami dopaher se pehle karna.
 - ❖ [03].Rami meiñ bada patthar maarna.
 - ❖ [04].Bade patthar ko tod kar kankariyaañ banaana.
 - ❖ [05].Masjid ki kankariyaañ maarna.
 - ❖ [06].Jamra ke neeche jo kankariyaañ padi haiñ utha kar maarna ke yeh mardood kankariyaañ haiñ, jo qubool hoti haiñ utha li jaati haiñ ke Qayaamat ke din nekiyoñ ke palle meiñ rakhi jayengi, warna Jamroñ ke gird pahaad ho jaate.
 - ❖ [07].Na-paak kankariyaañ maarna.
 - ❖ [08].7 se ziyada maarna.
 - ❖ [09].Rami ke liye jo jihat (direction) mazkoor hui uske khilaaf karna.
- [Note:-** Bade shaitaan ko maarte waqt ka'ba-shareef ulte haath ki taraf aur Mina seedhe haath ki taraf hona chahiye baaqi donoñ Jamroñ ko maarte waqt aap ka muh qibla ki jaanib hona chahiye).
- ❖ [10].Jamra se 5 haath se kam faasile par khada hona ziyada ka muzaaiqa nahiñ.

❖ [11].Jamroñ meñ khilaaf-e-tarteeb karna.

❖ [12].Maarne ke badle kankari Jamra ke paas daal dena.

(Makkah-e-Mu'azzamah Ko Rawaangi)

[33].Akheer din ya'ni 12`wiñ khwaah 13`wiñ ko jab Mina se rukhsat ho kar Makkah-e-Mu'azzamah chalo Waadi-e-Muhassab meñ ke Jannat-ul-Maa'la ke qareeb hai, sawaari se utar lo ya be-utere kuch der thaher kar du'a karo aur afzal yeh hai ke 'Isha tak namaazeñ yahiñ padho, ek neend le kar Makkah-e-Mu'azzamah meñ daakhil ho.

(Note:- Waadi-e-Muhassab: Jannatul-Ma'la ke Macca-e-Mu'azzamah ka qabristaan hai uske paas ek pahaad hai aur doosra phaad us pahaad ke saamne Macca ko jaate huye dahne haath par naala ke pet se juda hai un donoñ pahaadoñ ke beech ka naala waadi-e-muhassab hai Jannatul-Ma'la muhassab meñ daakhil nahiñ. [Aa'la Hazrat قدس سره])

('Umre)

[34].Ab 13`wiñ ke baa'd jab tak Makkah meñ thahro apne aur apne peer, ustaad, maa, baap, khusoosan Huzoor Pur-Noor Sayyid-e-Aa'lam (ﷺ) aur unke Ashaab va Ahl-e-Bait va Huzoor-e-Ghaus-e-Aa'zam (ﷺ) ki taraf se jitne ho sakeñ 'Umre karte raho. Tan'eem ko ke Makkah-e-Mu'azzamah se shumaal (north) ya'ni Madeenah-Tayyibah ki taraf 3 meel faasile par hai, jao wahañ se 'Umrah ka Ehraam jis tarah upar bayaan huwa baandh kar aao aur Tawaaf-o-Sa'ee hasb-e-dastoor (rules ke mutaabiq) karke halq ya taqseer karlo 'Umrah ho gaya. Jo halq kar chuka aur maslan usi din doosra 'Umrah laya, woh sar par ustara phir waale kaafi hai. Yunhi woh jiske sar par qudrati baal na hoñ.

[35].Makkah-e-Mu'azzamah meñ kam se kam ek Khatm-e-Qur'aan-e-Majeed se mahroom na rahe.

(Maqaamaat-e-Mutabarraka Ki Ziyaarat)

[36].Jannat-ul-Maa'la haazir ho kar Umm-ul-Momineen Khadija-tul-Kubra va deegar madfuneen ki ziyaarat kare.

[37].Makaan-e-Wilaadat-e-Aqdas (paidaish ki jagah) **Huzoor-e-Anwar** (ﷺ) va Makaan-e-Hazrat-e-Khadija-tul-Kubra **رضی اللہ تعالیٰ عنہا** va Makaan-e-Wilaadat-e-Hazrat 'Ali (رضی اللہ عنہ) va Jabal-e-Saur va Gaar-e-Heera va Masjid-e-Jinn va Masjid-e-Jabal-e-Abi Qubais waghairaha makaanaat-e-mutabarraka ki bhi ziyaarat se musharraf ho.

[38].Hazrat 'Abdul Muttalib ki ziyaarat karein aur Abu Taalib ki qabr par na jayein. Yunhi Jeddah mein jo logoñ ne Hazrat-e-Ummuna-Hawwa **رضی اللہ تعالیٰ عنہا** ka mazaar kayi so haath ka bana rakha hai wahan bhi na jayein ke be-asl hai.

[39].‘Ulama ki khidmat se barkat haasil karo.

(Ka'bah-e-Mu'azzamah Ki Daakhli)

[40].**Ka'bah-e-Mu'azzamah ki daakhli** kamaal-e-sa'aadat (badi nek bakhti) hai agar jaaiz taur par naseeb ho. Muharram mein 'aam daakhli hoti hai magar sakht kashmakash rehti hai. Kamzor mard ka to kaam hi nahiñ, na 'auraton ko aise hujoom mein jur'at ki ijaazat (ya'ni na 'auraton ko aise hujoom mein be-sharmi ke saath jaane ki ijaazat), zabardast mard agar aap eezaa se bach bhi gaya to auron ko dhakke dekar eezaa dega aur yeh jaaiz nahiñ, na is tarah ki haazri mein kuch zauq (maza) mile. Aur khaas daakhli be-lenden muyassar (mumkin) nahiñ aur is par lena bhi haraam aur dena bhi haraam. **Haraam ke zariye ek mustahab mila bhi to woh bhi haraam ho gaya**, in mafaasid se najaat na mile to Hateem ki haazri ghaneemat jaane, upar guzra ke woh bhi Ka'bah hi ki zameen hai.

Aur agar shaayad ban pade yunke Khuddaam-e-Ka'bah se saaf thaheer jaye ke daakhli ke 'ewaz (badle mein) kuch na denge, iske baa'd ya qabl (pehle) chaahe hazaaroon rupiye de de to kamaal-e-adab. Zaahir va baatin ki ri'aayat se aankhein neechi kiye gardan jhukaaye, gunaahon par sharmaate, Jalaal-e-Rabbul-'Izzat se larazte kaanpte Bismillah keh kar pehle seedha paauñ badha kar daakhil ho aur saamne ki deewaar tak itna badhe ke 3 haath ka faasila rahe. Wahañ 2-raka'at Nafl ghair-e-waqt-e-makrooh mein padhe ke **Nabi** (ﷺ) ne is jagah namaaz padhi hai phir deewaar par kurhsaara aur muh rakh kar hamd-o-durood va du'a mein koshish kare. Yunhi nigaah neechi kiye chaaron goshon (corner) par jaye aur du'a kare aur sutoonon se chimte aur phir is daulat ke milne aur Hajj-o-Ziyaarat ke qubool ki du'a kare aur yunhi aankhein neechi kiye wapas aaye upar ya idhar udhar hargiz na dekhe aur bade fazl ki ummeed karo ke woh farmata hai: **وَمَنْ دَخَلَ كَانَ آمِنًا** "Jo is ghar mein daakhil huwa woh amaan mein hai." والحمد لله.

(Harmain-Shareefain Ke Tabarrukaat)

[41].Bachi hui batti (candles) waghaira jo yahan ya Madeenah-Tayyibah mein khuddaam dete hain, hargiz na le balke apne paas se batti wahan roshan karke baaqi utha le.

Mas'alah-01:- Ghilaaf-e-Ka'bah-e-Mu'azzamah jo saal-bhar baa'd badla jaata hai aur jo utaara gaya Fuqara par taqseem kar diya jaata hai, isko un Fuqara se khareed sakte hain aur jo ghilaaf chadha huwa hai usme se lena jaaiz nahiñ balke agar koi tukda juda ho kar gir pade to use bhi na le aur le to kisi faqeer ko de de.

Mas'alah-02:- Ka'bah-e-Mu'azzamah mein khushbu lagi ho use bhi lena jaaiz nahiñ aur li to wapas karde aur khwaahish ho to apne paas se khushbu le ja kar mass kar laye.

(Tawaaf-e-Rukhsat)

[42]. Jab iraada rukhsat ka ho **Tawaaf-e-Wada'** Be-Ramal va Sa'ee va Iztiba' baja laye ke baahar waloñ par waajib hai. Haañ waqt-e-rukhsat 'aurat haiz ya nifaas se ho to us par nahiñ, jisne sirf 'Umrah kiya hai us par yeh Tawaaf waajib nahiñ phir baa'd-e-tawaaf ba-dastoor 2-raka'at Maqaam-e-Ibraahim mein padhe.

Mas'alah-01:- Safar ka iraada tha Tawaaf-e-Rukhsat kar liya magar kisi wajah se thaher gaya, agar Iqamat ki niyyat na ki to wahi Tawaaf kaafi hai magar mustahab yeh hai ke phir Tawaaf kare ke pichhla (aakhri) kaam Tawaaf rahe. [**Aalamgiri, waghaira**]

Mas'alah-02:- Makkah waale aur Meeqaat ke andar rehne waale par Tawaaf-e-Rukhsat waajib nahiñ. [**Aalamgiri**]

Mas'alah-03:- Baahar waale ne Makkah mein ya Makkah ke aas paas Meeqaat ke andar kisi jagah rehne ka iraada kiya ya'ni yeh ke ab yahiñ rahega, to agar 12'wiñ taareekh tak yeh niyyat karli to ab us par yeh Tawaaf waajib nahiñ aur iske baa'd niyyat ki to waajib ho gaya aur pehli soorat mein agar apne iraade ko tod diya aur wahañ se rukhsat huwa to is waqt bhi waajib na hoga. [**Aalamgiri**]

Mas'alah-04:- Tawaaf-e-Rukhsat mein Nafs-e-Tawaaf ki niyyat (ya'ni sirf tawaaf ki niyyat) zaroor hai, waajib va rukhsat niyyat mein hone ki haajat nahiñ, yahañ tak ke agar ba-niyyat-e-nafl kiya waajib ada ho gaya. [**Raddul-Muhtaar**]

Mas'alah-05:- Haiz waali Makkah-e-Mu'azzamah se jaane ke qabl paak ho gayi to us par yeh Tawaaf waajib hai aur agar jaane ke baa'd paak hui to use yeh zaroor nahiñ ke wapas aaye aur wapas aayi to Tawaaf waajib ho gaya jabke Meeqaat se baahar na hui thi aur agar jaane se pehle haiz khatam ho gaya magar na ghusl kiya tha, na namaaz ka ek waqt guzra tha, to us par bhi wapas aana waajib nahiñ. [**Aalamgiri**]

Mas'alah-06:- Jo baghair Tawaaf-e-Rukhsat ke chala gaya to jab tak Meeqaat se baahar na huwa wapas aaye aur Meeqaat se baahar hone ke baa'd yaad aaya to wapas hona zaroor nahiñ balke **Dam** de de aur agar wapas ho to 'Umrah ka Ehraam baandh kar wapas ho aur 'Umrah se faarigh ho kar Tawaaf-e-Rukhsat baja laye aur is soorat mein Dam waajib na hoga.

[Aalamgiri, Raddul-Muhtaar]

Mas'alah-07:- Tawaaf-e-Rukhsat ke 3 phere chhod gaya to har phere ke badle sadqah de. [Aalamgiri]

[43].Tawaaf-e-Rukhsat ke baa'd Zam-Zam par aakar usi tarah paani piye, badan par daale.

[44].Phir Darwaaza-e-Ka'bah ke saamne khada ho kar Aastana-e-Paak ko bosa de aur Qubool-e-Hajj va Ziyaarat aur baar-baar haazri ki du'a maange aur wahi du'a-e-jaame' padhe ya yeh padhe:

السَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَعْرُوفِكَ وَيَرْجُو رَحْمَتَكَ -

Tarjama:- Tere darwaaze par saail tere fazl-o-ehsaan ka suwaal karta hai aur teri rahmat ka ummeed-waar hai.

[45].Phir Multazam par aakar Ghilaaf-e-Ka'bah thaam kar usi tarah chimto, zikr va durood va du'a ki kasrat karo. Is waqt yeh du'a padho:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ اللَّهُمَّ فَكَمَا هَدَيْتَنَا لِهَذَا فَتَقَبَّلْهُ مِنَّا وَلَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ وَارْزُقْنِي الْعُودَ إِلَيْهِ حَتَّى تَرْضَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ ط -

Tarjama:- Hamd hai Allah (عزوجل) ke liye jisne hamein hidaayat ki, Allah (عزوجل) ham ko hidaayat na karta to ham hidaayat na paate, Ilaahi! jis tarah hamein tune iski hidaayat ki hai tu qubool farma aur bait-ul-haraam mein yeh hamaari aakhri haazri na kar aur iski taraf phir lautna hamein naseeb karna taake tu apni rahmat ke sabab raazi hoja. Aye sab mehrbaanoñ se ziyada mehrbaan aur hamd hai Allah (عزوجل) ke liye jo Rab hai tamaam jahaan ka aur Allah (عزوجل) durood bheje hamaare sardar Muhammad (ﷺ) aur unki aal va ashaab sab par.

[46].Phir Hajr-e-Paak ko bosa do aur jo aansu rakhte ho giraaon aur yeh padho:

يَا يَمِينُ اللَّهُ فِي أَرْضِهِ إِنِّي أَشْهَدُكَ وَكَفَى بِاللَّهِ شَهِيدًا إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَنَا
أُودِعُكَ هَذِهِ الشَّهَادَةَ لِتَشْهَدَ لِي بِهَا عِنْدَ اللَّهِ تَعَالَى فِي يَوْمِ الْقِيَمَةِ يَوْمَ الْفَرَجِ الْأَكْبَرِ اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى ذَلِكَ
وَأَشْهَدُ مَلَأْتُكَ الْكَرَامَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ ط -

Tarjama:- Aye zameen main Allah (عزوجل) ke Yameen! main tujhe gawaah karta hun aur Allah (عزوجل) ki gawaahi kaafi hai ke main uski gawaahi deta hun ke Allah (عزوجل) ke siwa koi ma'bood nahi aur Muhammad (ﷺ) Allah (عزوجل) ke Rasool hain.

Aur main tere paas is shahaadat ko amaanat rakhta hun ke tu Allah (عزوجل) ke nazdeek qayamat ke din jis din badi ghabrahat hogi tu mere liye iski shahaadat dega, Aye Allah (عزوجل)! main tujh aur tere Malaika ko is par gawaah karta hun, Allah (عزوجل) durood bheje hamaare sardaar Muhammad (ﷺ) aur unki aal va ashaab sab par.

[47].Phir ulte paaun Ka'bah ki taraf muh karke ya seedhe chalne mein phir-phir kar Ka'bah ko hasrat se dekhte, uski judaayi par rote ya rone ka muh banaate masjid-e-kareem ke darwaaze se baayaan paaun pehle badha kar niklo aur du'a-e-mazkoor padho aur uske liye behtar Baab-ul-Hazoorah hai.

[48].Haiz-o-nifaas wali 'aurat darwaaza-e-masjid par khadi ho kar ba-nigaah-e-hasrat dekhe aur du'a karti palte.

[49].Phir ba-qadr-e-qudrat Fuqara-e-Makkah-e-Mu'azzamah par Tasadduq karke Mutawajjah-e-Sarkar-e-Aa'zam Madeenah-e-Tayyibah ho وباللہ التوفیق.

Chapter:- 09

Qiraan Ka Bayaan

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Qiraan Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

[Surah-Al-Baqarah (2), Aayat-200-203]

Tarjama:- Aur Allah (عزوجل) ke liye Hajj-o-'Umrah ko poora karo.

Hadees-01:- Abu Dawood va Nasaa'i va Ibn-e-Maajah Subai Bin Ma'bad Taghlabi se raavi, kehte haiñ maine Hajj-o-'Umrah ka ek saath Ehraam baandha, Ameer-ul-Momineen 'Umar-e-Farooq (رضي الله عنه) ne farmaya: Tune apne **Nabi Muhammad (ﷺ)** ki pairwi ki.

Hadees-02:- Saheeh Bukhaari va Saheeh Muslim mein Anas (رضي الله عنه) se marvi, kehte haiñ maine **Rasoolullah (ﷺ)** ko suna, Hajj-o-'Umrah donoñ ko Labbaik mein zikr farmate haiñ.

Hadees-03:- Imaam Ahmad ne Abu Talah Ansaari (رضي الله عنه) se riwaayat ki, ke **Rasoolullah (ﷺ)** ne Hajj-o-'Umrah ko jama' farmaya.

Mas'alah-01:- Qiraan ke yeh maa'na haiñ ke Hajj-o-'Umrah donoñ ka Ehraam ek saath baandhe ya pehle 'Umrah ka Ehraam baandha tha aur abhi Tawaaf ke 4 phere na kiye the ke Hajj ko shaamil kar liya ya pehle Hajj ka Ehraam baandha tha uske saath 'Umrah bhi shaamil kar liya, khwaah Tawaaf-e-Qudoom se pehle 'Umrah shaamil kiya ya baa'd mein. Tawaaf-e-Qudoom se pehle isaa't (bura) hai ke khilaaf sunnat hai magar Dam waajib nahiñ aur Tawaaf-e-Qudoom ke baa'd shaamil kiya to waajib hai ke 'Umrah tod de aur Dam de aur 'Umrah ki qaza kare aur 'Umrah na toda jab bhi **Dam** dena waajib hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-02:- Qiraan ke liye shart yeh hai ke 'Umrah ke Tawaaf ka aksar hissa Wuqoof-e-'Arafah ('Arafah mein thaaherne) se pehle ho, lihaaza jisne

Tawaaf ke 4 pheroñ se pehle Wuqoof kiya uska Qiraan baatil ho gaya. [Fathul-Qadeer]

Mas'alah-03:- Sab se afzal Qiraan hai phir Tamatto' phir Ifraad. [Raddul-Muhtaar, Waghaira] Qiraan ke Ehraam ka tareeqa Ehraam ke bayaan mein mazkoor huwa.

Mas'alah-04:- Qiraan ka Ehraam Meeqaat se pehle bhi ho sakta hai aur shawwaal se pehle bhi magar iske af'aal Hajj ke mahinoñ mein kiye jayein, shawwaal se pehle af'aal nahiñ kar sakte. [Durr-e-Mukhtaar]

Mas'alah-05:- Qiraan mein waajib hai ke pehle 7 phere Tawaaf kare aur un mein pehle 3 pheroñ mein Ramal sunnat hai phir Sa'ee kare, ab Qiraan ka ek juz ya'ni 'Umrah poora ho gaya magar abhi halq nahiñ kar sakta aur kiya bhi to Ehraam se baahar na hoga aur iske jurmaana mein 2 Dam laazim haiñ. 'Umrah poora karne ke baa'd Tawaaf-e-Qudoom kare aur chahe to abhi Sa'ee bhi karle, warna Tawaaf-e-Ifaada ke baa'd Sa'ee kare. Agar abhi Sa'ee kare to Tawaaf Qudoom ke 3 pehle pheroñ mein bhi Ramal kare aur donoñ Tawaafon mein Iztiba' bhi kare. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-06:- Ek saath 2 Tawaaf kiye phir 2 Sa'ee jab bhi jaaiz hai magar khilaaf-e-sunnat hai aur Dam laazim nahiñ, khwaah (chahe) pehla Tawaaf 'Umrah ki niyyat se aur doosra Qudoom ki niyyat se ho ya donoñ mein se kisi mein ta'yeen (muta'ayyan/fix) na ki ya iske siwa kisi aur tarah ki niyyat ki. Bahar-haal pehla 'Umrah ka hoga aur doosra Tawaaf-e-Qudoom. [Durr-e-Mukhtaar, Mansak]

Mas'alah-07:- Pehle Tawaaf mein agar Tawaaf-e-Hajj ki niyyat ki, jab bhi 'Umrah hi ka Tawaaf hai. [Jauharah] 'Umrah se faarigh ho kar ba-dastoor Muhrim rahe aur tamaam af'aal baja laye, 10'wiñ ko halq ke baa'd phir Tawaaf-e-Ifaada ke baa'd jaise Hajj karne waale ke liye cheezein halaal hoti haiñ uske liye bhi halaal hongi.

Mas'alah-08:- Qaarin par 10'wiñ ki Rami ke baa'd qurbaani waajib hai aur yeh qurbaani kisi jurmaana mein nahiñ balke uska shukriya hai ke Allah (عزوجل) ne use 2 'ibaadaton ki taufeeq bakhshi. Qaarin ke liye afzal yeh hai ke apne saath qurbaani ka jaanwar le jaye. [Aalamgiri, Durr-e-Mukhtaar, Waghaira]

Mas'alah-09:- Is qurbaani ke liye yeh zaroor hai ke Haram mein ho, Bairoon-e-Haram (haram ke baahar) nahiñ ho sakti aur sunnat veh ke Mina mein ho

aur iska waqt 10`wiñ zil-hijjah ki fajr tulu' hone se 12`wiñ ke ghuroob-e-aaftaab tak hai magar yeh zaroor hai ke Rami ke baa'd ho, Rami se pehle karega to **Dam** laazim aayega aur agar 12`wiñ tak na ki to saaqit (khatm) na hogi balke jab tak zinda hai qurbaani uske zimma hai. [Mansak]

Mas'alah-10:- Agar qurbaani par qaadir tha aur abhi qurbaani na ki thi ke intiqaal ho gaya to iski wasiyyat kar jaana waajib hai aur agar wasiyyat na ki magar waarisoñ ne khud kar di jab bhi saheeh hai. [Mansak]

Mas'alah-11: Qaarin ko agar qurbaani muyassar na aaye ke uske paas zaroorat se ziyada maal nahiñ, na itna asbaab ke use bech kar jaanwar khareede, to 10 roze rakhe. Unme 3 to wahiñ ya'ni yakum (pehli) shawwaal se zil-hijjah ki 9`wiñ tak Ehraam baandhne ke baa'd rakhe, khwaah 7, 8, 9 ko rakhe ya iske pehle aur behtar yeh hai ke 9`wiñ se pehle khatam karde aur yeh bhi ikhtiyaar hai ke mutafarriq (alag-alag) taur par rakhe, teenoñ ka pe-dar-pe (lagaataar) rakhna zaroor nahiñ aur 7 roze Hajj ka zamaana guzarne ke baa'd ya'ni 13`wiñ ke baa'd rakhe, 13`wiñ ko ya iske pehle nahiñ ho sakte. In 7 Rozoñ mein ikhtiyaar hai ke wahiñ rakhe ya makaan wapas aakar aur behtar makaan par wapas ho kar rakhna hai aur in 10`soñ Rozoñ mein raat se niyyat zaroor hai. [‘Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-12:- Agar pehle ke 3 roze 9`wiñ tak nahiñ rakhe to ab roze kaafi nahiñ balke Dam waajib hoga, Dam dekar Ehraam se baahar ho jaye aur agar Dam dene par qaadir nahiñ to sar munda kar ya baal katarwa kar Ehraam se juda ho jaye aur 2 **Dam** waajib haiñ. [Durr-e-Mukhtaar]

Mas'alah-13:- Qaadir na hone ki wajah se roze rakh liye phir halq se pehle 10`wiñ ko jaanwar mil gaya, to ab woh roze kaafi nahiñ lihaaza qurbaani kare aur halq ke baa'd jaanwar par qudrat hui to woh roze kaafi haiñ, khwaah qurbaani ke dinoñ mein qudrat paayi gayi ya baa'd mein. Yunhi agar qurbaani ke dinoñ mein sar na mundaaya to agarche halq se pehle jaanwar par qaadir ho woh roze kaafi haiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-14:- Qaarin ne Tawaaf-e-'Umrah ke 3 phere karne ke baa'd Wuqoof-e-'Arafah kiya to woh Tawaaf jaata raha aur 4 phere ke baa'd Wuqoof kiya to baatil na huwa agarche Tawaaf-e-Qudoom ya Nafl ki niyyat se kiye, lihaaza Youm-un-Nahr (qurbaani ke din) mein Tawaaf-e-Ziyaarat se

pehle iski takmeel (mukammal) kare aur pehli soorat mein chunke usne 'Umrah tod daala, lihaaza ek **Dam** waajib huwa aur woh qurbaani ke shukr ke liye waajib thi saaqit (khatm) ho gayi aur ab Qaarin na raha aur ayyaam-e-tashreeq (10`win zil-hijjah ki fajr se 13`win zil-hijjah ki 'asr tak) ke baa'd is 'Umrah ki qaza de (ya'ni phir se 'umrah kare). **[Durr-e-Mukhtaar]**

Chapter:- 10

Tamatto' Ka Bayaan

- **Qur'aani-Aayat..... 171**
- **Masaail-e-Fiqhiyyah..... 171**
- **Tamatto' Ke Sharaa'it..... 172**

Tamatto' Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (۱۹۶)

[Surah-Al-Baqarah (2), Aayat-196]

Tarjama:- Jisne 'Umrah se Hajj ki taraf Tamatto' kiya, us par qurbaani hai jaisi muyassar aaye phir jise qurbaani ki qudrat na ho to 3 roze Hajj ke dinoñ mein rakhe aur 7 waapsi ke baa'd, yeh 10 poore haiñ. Yeh uske liye hai jo Makkah ka rehne wala na ho aur Allah (عزوجل) se daro aur jaan lo ke Allah (عزوجل) ka azaab sakht hai.

Tamatto' use kehte haiñ ke Hajj ke mahine mein 'Umrah kare phir usi saal Hajj ka Ehraam baandhe ya poora 'Umrah na kiya, sirf 4 phere kiye phir Hajj ka Ehraam baandha.

Mas'alah-01:- Tamatto' ke liye yeh shart nahiñ ke Meeqaat se Ehraam baandhe is se pehle bhi ho sakta hai balke agar Meeqaat ke baa'd Ehraam baandha jab bhi Tamatto' hai, agarche bila Ehraam Meeqaat se guzarna gunaa aur **Dam** laazim ya phir Meeqaat ko wapas jaye. Yunhi Tamatto' ke liye yeh shart nahiñ ke 'Umrah ka Ehraam Hajj ke mahine mein baandha jaye balke shawwaal se peshtar (pehle) bhi Ehraam baandh sakte haiñ, al-batta yeh zaroori hai ke 'Umrah ke tamaam af'aal ya aksar Tawaaf hajj ke mahine mein ho, maslan 3 phere Tawaaf ke Ramazaan mein kiye phir shawwaal mein baaqi 4 phere kar liye phir usi saal Hajj kar liya to yeh bhi Tamatto' hai aur agar Ramazaan mein 4 phere kar liye the aur shawwaal mein 3 baaqi to yeh Tamatto' nahiñ aur yeh bhi shart nahiñ ke jis saal Ehraam baandha usi saal Tamatto' karle maslan is Ramazaan mein Ehraam baandha aur Ehraam par qaaim raha, doosre saal 'Umrah phir Hajj kiya to Tamatto' ho gaya. [Aalamgiri, Raddul-Muhtaar]

(Tamatto' Ke Sharaa'it)

Tamatto' Ki 10 Shartein Haiñ:

- ❖ [01].Hajj ke mahine mein poora Tawaaf karna ya aksar hissa ya'ni 4 phere.
- ❖ [02].‘Umrah ka Ehraam Hajj ke Ehraam se muqaddam (pehle) hona.
- ❖ [03].Hajj ke Ehraam se pehle ‘Umrah ka poora Tawaaf ya aksar hissa kar liya ho.
- ❖ [04].‘Umrah faasid na kiya ho.
- ❖ [05].Hajj faasid na kiya ho.
- ❖ [06].Ilmaam-e-Saheeh na kiya ho. Ilmaam-e-Saheeh ke yeh maa'na haiñ ke ‘Umrah ke baa'd Ehraam khol kar apne watan ko wapas jaye aur watan se muraad woh jagah hai jahañ woh rehta hai paidaish ka maqaam agar che doosri jagah ho, lihaaza agar ‘Umrah karne ke baa'd watan gaya phir wapas aakar Hajj kiya to Tamatto' na huwa aur agar ‘Umrah karne se peshtar (pehle) gaya ya ‘Umrah kar ke baghair halq kiye ya'ni Ehraam hi mein watan gaya phir wapas aakar usi saal Hajj kiya to Tamatto' hai. Yunhi agar ‘Umrah karke Ehraam khol diya phir Hajj ka Ehraam baandh kar watan gaya to yeh bhi Ilmaam-e-Saheeh nahiñ, lihaaza agar wapas aakar Hajj karega to Tamatto' hoga.
- ❖ [07].Hajj-o-‘Umrah donoñ ek hi saal mein hoñ.
- ❖ [08].Makkah-e-Mu'azzamah mein hamesha ke liye thaherne ka irada na ho, lihaaza agar ‘Umrah ke baa'd pakka irada kar liya ke yahiñ rahega to Tamatto' nahiñ aur 2-1 mahine ka ho to hai.
- ❖ [09].Makkah-e-Mu'azzamah mein Hajj ka mahina aa jaaye to Be-Ehraam ke na ho, na aisa ho ke Ehraam hai magar 4 phere Tawaaf ke is mahine se pehle kar chuka hai, haan agar Meeqaat se baahar wapas jaye phir ‘Umrah ka Ehraam baandh kar aaye to Tamatto' ho sakta hai.

❖ [10]. Meeqaat se baahar ka rehne wala ho. Makkah ka rehne wala Tamatto' nahiñ kar sakta. [Raddul-Muhtaar]

Mas'alah-02:- Tamatto' ki 2 soorateiñ haiñ ek yeh ke apne saath qurbaani ka jaanwar laya, doosri yeh ke na laye. Jo jaanwar na laya woh Meeqaat se 'Umrah ka Ehraam baandhe, Makkah-e-Mu'azzamah mein aakar Tawaaf-o-Sa'ee kare aur sar mundaaye ab 'Umrah se faarigh ho gaya aur Tawaaf shuru' karte hi ya'ni Sang-e-Aswad ko bosa dete waqt Labbaik khatam kar de ab Makkah mein baghair Ehraam rahe. 8'wiñ zil-hijjah ko Masjid-ul-Haraam Shareef se Hajj ka Ehraam baandhe aur Hajj ke tamaam af'aal baja laye magar iske liye Tawaaf-e-Qudoom nahiñ aur Tawaaf-e-Ziyaarat mein ya Hajj ka Ehraam baandhne ke baa'd kisi Tawaaf-e-Nafl mein Ramal kare aur iske baa'd Sa'ee kare aur agar Hajj ka Ehraam baandhne ke baa'd Tawaaf-e-Qudoom kar liya hai (agarche iske liye yeh Tawaaf masnoon na tha) aur iske baa'd Sa'ee karli hai to ab Tawaaf-e-Ziyaarat mein Ramal nahiñ, khwaah Tawaaf-e-Qudoom mein Ramal kiya ho ya nahiñ aur Tawaaf-e-Ziyaarat ke baa'd Sa'ee bhi nahiñ, 'Umrah se faarigh ho kar halq bhi zaroori nahiñ. Use yeh bhi ikhtiyaar hai ke sar na mundaaye ba-dastoor Muhrim rahe.

Yunhi Makkah-e-Mu'azzamah hi mein rehna use zaroor nahiñ, chahe wahan rahe ya watan ke siwa kahiñ aur, magar jahan rahe wahan waale jahan se Ehraam baandhte haiñ yeh bhi wahiñ se Ehraam baandhe, agar Makkah-e-Mu'azzamah mein hai to yahan waloñ ki tarah Ehraam baandhe aur agar Haram se baahar aur Meeqaat ke andar hai to Hil mein Ehraam baandhe aur Meeqaat se bhi baahar ho gaya to Meeqaat se baandhe. Yeh us soorat mein hai, jabke kisi aur gharz se Haram ya Meeqaat se baahar jaana ho aur agar Ehraam baandhne ke liye Haram se baahar gaya to us par **Dam** waajib hai magar jabke Wuqoof se pehle Makkah mein aagaya to saaqit ho gaya aur Makkah-e-Mu'azzamah mein raha to Haram mein Ehraam baandhe aur behtar yeh hai ke Makkah-e-Mu'azzamah mein ho aur is se behtar yeh ke Masjid-e-Haram mein ho aur sab se behtar yeh ke Hateem-Shareef mein ho. Yunhi 8'wiñ ko Ehraam baandhna zaroor nahiñ, 9'wiñ ko bhi ho sakta hai aur 8'wiñ se pehle bhi balke yeh afzal hai. Tamatto' karne waale par waajib hai ke 10'wiñ taareekh ko shukraana mein qurbaani kare, iske baa'd sar

mundaaye. Agar qurbaani ki istitaa'at na ho to usi tarah roze rakhe jo Qiraan waale ke liye haiñ. [Jauharah, 'Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-03:- Agar apne saath jaanwar le jaye to Ehraam baandh kar le chale aur kheench kar le jaane se haankna afzal hai. Haañ agar peeche se haankne se nahiñ chalta to aage se kheencheiñ aur uske gale meiñ haar daal de ke log samjheñ yeh Haram meiñ qurbaani ko jaata hai, aur haar daalna jhool daalne se behtar hai aur yeh bhi ho sakta hai ke us jaanwar ke kohaani meiñ dahni ya baayeñ jaanib khafeef (halka) sa shigaaf (suraakh) karde ke gosht tak na pahunche, ab Makkah-e-Mu'azzamah meiñ pahunch kar 'Umrah kare aur 'Umrah se faarigh ho kar bhi Muhrim rahe jab tak qurbaani na karle. Use sar moondna jaaiz nahiñ jab tak qurbaani na karle warna **Dam** laazim aayega phir woh tamaam af'aal kare jo iske liye bataaye gaye ke jaanwar na laya tha aur 10'wiñ taareekh ko Rami karke sar mundaaye ab donoñ Ehraam se ek saath faarigh ho gaya. [Durr-e-Mukhtaar]

Mas'alah-04:- Jo jaanwar laya aur jo na laya donoñ meiñ farq yeh hai ke agar jaanwar na laya aur 'Umrah ke baa'd Ehraam khol daala ab Hajj ka Ehraam baandha aur koi jinaayat (gunaah) waaqe' hui to jurmaana Misl-e-Mufrid ke (mufrid ki tarah) hai aur woh Ehraam baaqi tha to jurmaana Qaarin ki misl (tarah) hai aur jaanwar laya hai to bahar-haal Qiraan ki misl hai. [Raddul-Muhtaar]

Mas'alah-05:- Meeqaat ke andar waloñ ke liye Qiraan va Tamatto' nahiñ, agar kareiñ to **Dam** deñ. [Durr-e-Mukhtaar]

Mas'alah-06:- Jo jaanwar laya hai use rozah rakhna kaafi na hoga agarche naadaar ho. [Durr-e-Mukhtaar]

Mas'alah-07:- Jaanwar nahiñ le gaya aur 'Umrah karke ghar chala aaya to yeh Ilmaam-e-Saheeh hai uska Tamatto' jaata raha, ab Hajj karega to Mufrid hai aur jaanwar le gaya hai aur 'Umrah karke ghar wapas aaya phir Muhrim raha aur Hajj ko gaya to yeh Ilmaam-e-Saheeh nahiñ, lihaaza uska Tamatto' baaqi hai. Yunhi agar ghar na aaya 'Umrah karke kahiñ aur chala gaya to Tamatto' na gaya. [Durr-e-Mukhtaar, Waghaira]

Mas`alah-08:- Tamatto' karne waale ne Hajj ya 'Umrah faasid kar diya to uski qaza de aur jurmaana mein **Dam** aur Tamatto' ki qurbaani uske zimma nahiñ ke Tamatto' raha hi nahiñ. [Durr-e-Mukhtaar]

Mas`alah-09:- Tamatto' ke liye yeh zaroor nahiñ ke Hajj-o-'Umrah donoñ ek hi ki taraf se hoñ balke yeh ho sakta hai ke ek apni taraf se ho aur doosra kisi aur ki jaanib se ya ek shakhs ne use Hajj ka hukm diya aur doosre ne 'Umrah ka aur donoñ ne Tamatto' ki ijaazat de di to kar sakta hai magar qurbaani khud uske zimma hai aur agar naadaar hai to roze rakhe. [Mansak]

Mas`alah-10:- Hajj ke mahine mein 'Umrah kiya magar use faasid kar diya phir ghar wapas gaya phir aakar 'Umrah ki qaza ki aur usi saal Hajj kiya to yeh Tamatto' ho gaya aur agar Makkah hi mein rah gaya ya Makkah se chala gaya magar Meeqaat ke andar raha ya Meeqaat se bhi baahar ho gaya magar ghar na gaya aur aakar 'Umrah ki qaza ki aur usi saal Hajj bhi kiya, to in sab sooraton mein Tamatto' na huwa. [Jauharah]

Chapter:- 11

Jurm Aur Unke Kaffare Ka Bayaan

- [01].Khushbu Aur Tel (Oil) Lagaana..... 180
- [02].Sile Kapde Pehenna..... 184
- [03].Baal Door Karna..... 186
- [04].Naakhun Katarna..... 188
- [05].Bos-o-Kinaar Waghaira..... 189
- [06].Jima'..... 189

- [07].Tawaaf Meiñ Ghaltiyaañ..... 191
- [08].Sa'ee Meiñ Ghaltiyaañ..... 193
- [09].Wuqoof-e-'Arafah Meiñ Ghalti..... 194
- [10].Wuqoof-e-Muzdalifah Meiñ Ghaltiyaañ..... 194
- [11].Rami Ki Ghaltiyaañ..... 194
- [12].Qurbaani Aur Halq Meiñ Ghalti..... 195
- [13].Shikaar Karna..... 195
- [14].Haram Ke Jaanwar Ko Eezaa Dena..... 202
- [15].Haram Ke Ped Waghaira Kaatna..... 204
- [16].Juñ Maarna..... 206
- [17].Baghair Ehraam Meeqaat Se Guzarna..... 206
- [18].Ehraam Hote Huye Doosra Ehraam Baandhna.... 208

Jurm Aur Unke Kaffare Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لَّيَذُوقَ وَبَالَ أَمْرِهُ ۗ عَفَا اللَّهُ عَنْمَا سَلَفٌ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (٩٥) أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩٦)

[Surah-Al-Baqarah (2), Aayat-95-96]

Tarjama:- Aye Imaan walo! Ehraam ki haalat mein shikaar na karo aur jo tum mein se qasdan jaanwar ko qatl karega to badla de misl us jaanwar ke jo qatl huwa, tum mein ke 2 aadil jo hukm karen woh badla qurbaani hogi. Jo Ka'bah ko jaye ya kaffara miskeen ka khaana ya uske baraabar roze taake apne kiye ka wabaal chakhe. Allah (عزوجل) ne use mu'aaf farma diya, jo peshtar ho chuka aur jo phir karega to Allah (عزوجل) us se badla lega aur Allah (عزوجل) ghaalib badla lene wala hai. Darya ka shikaar aur uska khaana tumhaare liye halaal kiya gaya, tumhaare aur musaafiroon ke baratne ke liye aur khushki ka shikaar tum par haraam hai, jab tak tum Muhrim ho aur Allah (عزوجل) se daro jiski taraf tum uthaaye jaoge.

Aur Farmata Hai:-

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ

[Surah-Al-Baqarah (2), Aayat-196]

Tarjama:- Jo tum mein se bimaar ho ya uske sar mein takleef ho (aur sar munda le) to fidyah de roze ya sadqah ya qurbaani.

Saheehain waghairahum mein Kaa'b Bin 'Ujrah رضى الله تعالى عنهما se marvi, ke Nabi (ﷺ) unke paas tashreef laye aur yeh Muhrim the aur haandi ke neechे aag

jala rahe the aur juyein unke chehre par gir rahi thin. Irshaad farmaya: Kya yeh keede tumhein takleef de rahe hain?. 'Arz ki: haañ. Farmaya: "Sar munda daalo aur 3 saa' khaana 6 miskeenon ko de do ya 3 roze rakho ya qurbaani karo."

Tambeeh:- Muhrim agar bil-qasd bila-'uzr jurm kare to kaffara bhi waajib hai aur gunahgaar bhi huwa, lihaaza is soorat mein tauba waajib ke mahaz kaffara se paak na hoga jab tak tauba na kare aur agar na-daanista (bhool) ya 'uzr se hai to kaffara kaafi hai. Jurm mein kaffara bahar-haal laazim hai, yaad se ho ya bhool-chook se, uska jurm hona jaanta ho ya ma'loom na ho, khushi se ho ya majbooran, sote mein ho ya bedaari mein, nasha ya behoshi mein ya hosh mein, usne apne aap kiya ho ya doosre ne uske hukm se kiya.

Tambeeh:- Is bayaan mein jahañ **Dam** kahenge is se muraad ek Bakri ya Bhed hogi. Aur **Badanah** Oont ya Gaay. Yeh sab jaanwar unhein sharaa'it ke hon jo qurbaani mein hain. Aur **Sadqah** se muraad angrezi rupiye se 175-rupiye 8-aana (175.50) bhar gehun (wheat) ke 100 rupiye ke ser se paune-2 ser athanni bhar upar huye ya iske doone jau (barley) ya khajoor ya inki qeemat.

(Note:- Sadqah ki miqdaar gehun se ho to 2kg 47gram aur khajoor se ho to 4kg 94gram).

Mas'alah-01:- Jahañ Dam ka hukm hai woh jurm agar bimaari ya sakht garmi ya shadeed sardi ya zakhm ya phode ya jun ki sakht eezaa (takleef) ke baa'is (sabab) hoga to use jurm-e-ghair ikhtiyaari kehte hain. Is mein ikhtiyaar hoga ke **Dam** ke badle 6 miskeenon ko ek-ek sadqah de de ya donoñ waqt pet bhar khilaaye ya 3 roze rakh le, agar 6 sadqe ek miskeen ko de diye ya 3 ya 7 masaakeen par taqseem kar diye to kaffara ada na hoga balke shart yeh hai ke 6 miskeenon ko de aur afzal yeh hai ke Haram ke (sunni) masaakeen hon aur agar isme sadqah ka hukm hai aur ba-majboori kiya to ikhtiyaar hoga ke sadqah ke badle ek rozah rakh le. Kaffara is liye hai ke bhool-chook se ya sote mein ya majboori se jurm hon to kaffara se paak ho jayein, na is liye ke jaanboojh kar bila-'uzr jurm karo aur kaho ke

kaffara de denge, dena to jab bhi aayega magar qasdan hukm-e-ilaahi ki mukhaalifat sakht-tar hai.

Mas'alah-02:- Jahañ ek Dam ya Sadqah hai, Qaarin par 2 haiñ. [Aammah-e-Kutub]

Mas'alah-03:- Kaffara ki qurbaani ya Qaarin va Mutamatte' ke shukraana ki (qurbaani) ghair-e-haram mein (haram ke baahar) nahiñ ho sakti. Ghair-e-Haram mein ki to ada na hui. Haañ jurm-e-ghair ikhtiyaari mein agar uska gosht 6 miskeenon par Tasadduq (sdaqah) kiya aur har miskeen ko ek sadqah ki qeemat ka pahuncha to ada ho gaya. [Aalamgiri]

Mas'alah-04:- Shukraana ki qurbaani se aap khaaye, ghani ko khilaaye, masaakeen ko de aur kaffara ki sirf mohtaajon ka haq hai.

Mas'alah-05:- Agar kaffare ke roze rakhe to usme shart yeh hai ke raat se ya'ni subh-e-sadiq se pehle niyyat karle aur yeh bhi niyyat ke fulaan kaffara ka rozah hai, mutlaq rozah ki niyyat ya nafl ya koi aur niyyat ki to kaffara ada na huwa aur pe-dar-pe (lagaataar) hona ya Haram mein ya Ehraam mein rakhna zaroor nahiñ. [Mansak] Ab Ahkaam Suniye:

[01].Khushbu Aur Tel (Oil) Lagaana:-

Mas'alah-06:- Khushbu agar bahut si lagaayi jise dekh kar log bahut bataayein agarche 'uzw ke thode hisse par ya kisi bade 'uzw jaise sar, muh, raan, pindli ko poora saan diya agarche khushbu thodi hai to in donoñ sooraton mein Dam hai aur agar thodi si khushbu 'uzw ke thode se hisse mein lagaayi to sadqah hai. [Aalamgiri]

Mas'alah-07:- Kapde ya bichhaune par khushbu mali to khod khushbu ki miqdaar dekhi jayegi, ziyada hai to Dam aur kam hai to sadqah. [Aalamgiri]

Mas'alah-08:- Khushbu soonghi phal ho ya phool jaise leembu, naarangi, gulaab, chameli (jasmine), bele (kind of jasmine), joohi (wild jasmine) waghaira ke phool to kuch kaffara nahiñ agarche Muhrim ko khushbu soonghna makrooh hai. [Raddul-Muhtaar]

Mas'alah-09:- Ehraam se pehle badan par khushbu lagaayi thi, Ehraam ke baa'd phail kar aur aa'zaa (body part) ko lagi to kaffara nahiñ. [Raddul-Muhtaar]

Mas'alah-10:- Muhrim ne doosre ke badan par khushbu lagaayi magar is tarah ke uske haath waghaira kisi 'uzw mein khushbu na lagi ya usko sila huwa kapda pehnaaya to kuch kaffara nahiñ, magar jabke Muhrim ko khushbu lagaayi ya sila huwa kapda pehnaaya to gunahgaar huwa aur jisko lagaayi ya pehnaaya us par kaffara waajib hai. [Raddul-Muhtaar]

Mas'alah-11: Thodi si khushbu badan ke mutafarriq (alag-alag) hisson mein lagaayi agar jama karne se poore bade 'uzw ki miqdaar ko pahunch jaye to Dam hai warna sadqah aur ziyada khushbu mutafarriq jagah lagaayi to bahar-haal Dam hai. [Raddul-Muhtaar]

Mas'alah-12:- Ek jalsa mein kitne hi aa'zaa (body parts) par khushbu lagaaye balke saare badan par bhi lagaaye to ek hi jurm hai aur ek kaffara waajib aur kayi jalsos mein lagaayi to har baar ke liye alag-alag kaffara hai, khwaah (agarche) pehli baar ka kaffara dekar doosri baar lagaayi ya abhi kisi ka kaffara na diya ho. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-13:- Kisi shai mein khushbu lagi thi use chhuwa, agar us se khushbu chhoot kar bade 'uzw-e-kaamil ki qadr (bade 'uzw ki miqdaar) badan ko lagi to Dam de aur kam ho to sadqah aur kuch nahiñ to kuch nahiñ, maslan: Sang-e-Aswad Shareef par khushbu mali jaati hai agar ba-haalat-e-ehraam bosa lete mein bahut si lagi to Dam de aur thodi si to sadqah. [Aalamgiri]

Mas'alah-14:- Khushbu-daar surma ek ya do baar lagaaya to sadqah de, is se ziyada mein Dam aur jis surma mein khushbu na ho uske isti'maal mein harj nahiñ, jabke ba-zaroorat ho aur bila-zaroorat makrooh. [Mansak, Aalamgiri]

Mas'alah-15:- Agar khaalis khushbu jaise mushk, za'fraan, long, ilaichi, daal-cheeni itni khaayi ke muh ke aksar hisse mein lag gayi to Dam hai warna sadqah. [Raddul-Muhtaar]

Mas'alah-16:- Khaane mein pakte waqt khushbu padi ya fanaa (khatm) ho gayi to kuch nahiñ, warna agar khushbu ke ajzaa ziyada hon to woh khaalis

khushbu ke hukm mein hai aur khaana ziyada ho to kaffara kuch nahiin magar khushbu aati ho to makrooh hai. [*'Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar*]

Mas'alah-17:- Peene ki cheez mein khushbu milaayi, agar khushbu ghaalib hai ya 3 baar ya ziyada piya to **Dam** hai, warna sadqah. [*Raddul-Muhtaar, Waghaira*]

Mas'alah-18:- Tambaaku khaane waale iska khayaal rakhein ke Ehraam mein khushbu-daar tambaaku na khaayein ke pattiyoñ (leaves) mein to waise hi kacchi khushbu milaayi jaati hai aur qiwaam (sheera) mein bhi aksar pakaane ke baa'd mushk waghaira milaate haiñ.

Mas'alah-19:- Khameera tambaaku na peena behtar hai, ke isme khushbu hoti hai magar piya to kaffara nahiin.

Mas'alah-20:- Agar aisi jagah gaya jahan khushbu sulag rahi hai aur uske kapde bhi bas gaye to kuch nahiin aur sulga kar usne khud basaaye to qaleel (thode) mein sadqah aur kaseer (ziyada) mein **Dam** aur na base to kuch nahiin aur agar Ehraam se pehle basaaya tha aur Ehraam mein pehna to makrooh hai magar kaffara nahiin. [*'Aalamgiri, Mansak*]

Mas'alah-21:- Sar par mehndi ka patla khizaab (hair dye) kiya ke baal na chhupe to ek Dam aur gaadhi thopi ke baal chhup gaye aur 4 pahar guzre to mard par 2 Dam aur 4 pahar se kam mein ek Dam aur ek sadqah aur 'aurat par bahar-haal ek **Dam**, chauthaayi sar chhupne ka bhi yahi hukm hai aur chauthaayi se kam mein sadqah hai aur sar par wasma patla-patla lagaaya to kuch nahiin aur gaadha ho to mard ko kaffara dena hoga. [*Jauharah, 'Aalamgiri*]

Mas'alah-22:- Daadhi mein mehndi lagaayi jab bhi Dam waajib hai, poori hatheli ya talwe mein lagaayi to Dam de, mard ho ya 'aurat aur chaaron haath paauñ mein ek hi jalsa mein lagaayi jab bhi ek hi Dam hai, warna har jalsa par ek **Dam** aur haath paauñ ke kisi hisse mein lagaayi to sadqah. [*Jauharah, Raddul-Muhtaar, waghairahuma*]

Mas'alah-23:- Khatmi (dawa ka naam) se sar ya daadhi dhoyi to **Dam** hai. [*'Aalamgiri*]

Mas'alah-24:- 'Itr-farosh ki dukaan par khushbu soonghne ke liye baitha to karaahat hai warna harj nahiin. [*'Aalamgiri*]

Mas'alah-25:- Chaadar ya tahband ke kinaare mein mushk, ambar, za'fraan baandha, agar ziyada hai aur 4 pahar guzre to **Dam** hai aur kam hai to sadqah. [Raddul-Muhtaar]

Mas'alah-26:- Khushbu isti'maal karne mein ba-qasd (jaanboojh kar) ya bila-qasd (anjaane mein) hona, yaad karke ya bhoole se hona, majbooran ya khushi se hona, mard-o-'aurat donoñ ke liye sabka yaksaañ (ek jaisa) hukm hai. ['Aalamgiri]

Mas'alah-27:- Khushbu lagaana jab jurm qaraar paaya to badan ya kapde se door karna waajib hai aur kaffara dene ke baa'd zaail (khatm) na kiya to phir **Dam** waghaira waajib hoga. ['Aalamgiri]

Mas'alah-28:- Khushbu lagaane se bahar-haal kaffara waajib hai, agarche fauran zaail kar di ho aur agar koi ghair Muhrim mile to us se dhulwaye aur agar sirf paani bahaane se dhul jaye to yunhi kare. [Mansak]

Mas'alah-29:- Roghan chameli waghaira khushbu-daar tel lagaane ka wahi hukm hai jo khushbu isti'maal karne mein tha. ['Aalamgiri]

Mas'alah-30:- Til aur zaitoon ka tel khushbu ke hukm mein hai agarche in mein khushbu na ho, al-batta unke khaane aur naak mein chadhaane aur zakhm par lagaane aur kaan mein tapkaane se sadqah waajib nahiñ. [Raddul-Muhtaar]

Mas'alah-31:- Mushk, ambar, za'fraan waghaira jo khud hi khushbu haiñ, unke isti'maal se mutlaqaan kaffara laazim hai agarche dawa isti'maal kiya ho, yeh is soorat mein hai jabke unko khaalis (baghair milaawat ke) isti'maal karein aur agar doosri cheez jo khushbu-daar na ho, uske saath mila kar isti'maal kiya to ghaalib ka e'tibaar hai aur doosri cheez mein milaakar paka liya ho to kuch nahiñ. [Durr-e-Mukhtaar]

Mas'alah-32:- Zakhm ka 'ilaaj aisi dawa se kiya jis mein khushbu hai phir doosra zakhm huwa, uska 'ilaaj pehle ke saath kiya to jab tak pehla accha na ho is doosre ki wajah se kaffara nahiñ aur pehle ke acche hone ke baa'd bhi doosre mein woh khushbu-daar dawa lagaayi to 2 kaffare waajib haiñ. ['Aalamgiri]

Mas'alah-33:- Kusum ya za'fraan ka ranga huwa kapda 4 pahar pehna to **Dam** de aur is se kam to sadqah, agarche fauran utaar daala. [Mansak, 'Aalamgiri]

[02].Sile Kapde Pehenna:-

Mas'alah-01:- Muhrim ne sila kapda 4 pahar kaamil (mukammal) pehna to Dam waajib hai aur is se kam to sadqah agarche thodi der pehna aur lagaataar kayi din tak pehne raha jab bhi ek hi **Dam** waajib hai, jabke yeh lagaataar pehenna ek tarah ka ho ya'ni 'uzr se ya bila-'uzr aur agar maslan: ek din bila-'uzr tha, doosre din ba-'uzr ('uzr ke saath) ya bil-'aks (iska ulta) to 2 kaffare waajib honge. ['Aalamgiri, waghaira]

(Note:- 4 pahar se muraad ek din ya ek raat ki miqdaar hai, maslan: tulu'-e-aaftaab se ghuroob-e-aaftaab ya ghuroob-e-aaftaab se tulu'-e-aaftaab ya dopaher se aadhi-raat ya aadhi-raat se dopaher tak. [Haashiya "Anwarul-Bashaarah" Fatwa-e-Razviyyah Jild-10 Safha-757]. (Ek pahar 3 ghante ka hota hai, 4 pahar se muraad 12 ghante).

Mas'alah-02:- Agar din mein pehna raat mein garmi ke sabab utaar daala ya raat mein sardi ki wajah se pehna din mein utaar daala, baaz aane ki (parhez karne ki) niyyat se na utaara to ek kaffara hai aur tauba ki niyyat se utaara to har baar mein naya kaffara waajib hoga. Yunhi kisi ek din kurta pehna tha aur utaar daala phir paajaama pehna use bhi utaar kar topi pehni to yeh sab ek hi pehenna hai aur agar ek din ek pehna doosre din doosra, to 2 kaffare waajib hain. ['Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-03:- Bimaari ke sabab pehna to jab tak woh bimaari rahegi ek hi jurm hai aur bimaari yaqeenan jaati rahi aur na utaara to yeh doosra jurm ikhtiyaari hai aur agar woh bimaari yaqeenan jaati rahi magar doosri bimaari ma'an (fauran) shuru' ho gayi aur usme bhi pehenne ki zaroorat hai jab bhi yeh doosra jurm ghair ikhtiyaari hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-04:- Baari ke saath bukhaar aata hai aur jis din bukhaar aaya kapde pehen liye, doosre din utaar daale teesre din phir pehne, to jab tak yeh bukhaar aaye ek hi jurm hai. [Mansak]

Mas'alah-05:- Agar sila kapda pehna aur iska kaffara ada kar diya magar utaara nahiñ, doosre din bhi pehne hi raha to ab doosra kaffara waajib hai. Yunhi agar Ehraam baandhte waqt sila huwa kapda na utaara to yeh jurm hai. [**Aalamgiri, Durr-e-Mukhtaar**]

Mas'alah-06:- Bimaari waghaira ke sabab agar sar se paaun tak sab kapde pehenne ki zaroorat hui to ek hi jurm ghair-ikhtiyaari hai aur bila-'uzr sab kapde pehne to ek jurm ikhtiyaari hai ya'ni 4 pahar pehne to donoñ sooratoñ mein **Dam** hai aur is se kam mein sadqah aur agar zaroorat ek kapde ki thi usne 2 pehne to agar isi mauza'-e-zaroorat (zaroorat ki jagah) par doosra bhi pehna to ek kaffara hai aur gunahgaar huwa. Maslan: ek kurte ki zaroorat thi, 2 pehna liye ya Topi ki zaroorat thi 'Amaama bhi baandh liya aur agar doosra kapda is jagah ke siwa doosri jagah pehna maslan zaroorat sirf 'Amaama ki hai usne kurta bhi pehen liya to 2 jurm haiñ, 'Amaama ka ghair ikhtiyaari aur kurte ka ikhtiyaari. Khulaasa yeh ke mauza'-e-zaroorat (zaroorat ki jagah) mein zyaadati ki to ek jurm hai aur mauza'-e-zaroorat ke 'alaawa aur jagah bhi pehna to 2. [**Aalamgiri, waghaira**]

Mas'alah-07:- Baghair zaroorat sab kapde ek saath pehen liye to ek jurm hai, 2 jurm us waqt haiñ ke ek ba-zaroorat ho doosra be-zaroorat. [**Mansak**]

Mas'alah-08:- Dushman ki wajah se kapde pehne, hathiyaar baandhe aur woh bhaaga usne utaar daale woh phir aagaya, usne phir pehne to yeh ek hi jurm hai. Yunhi din mein dushman se ladna padta hai yeh din mein hathiyaar baandh leta hai raat mein utaar daalta hai to yeh har roz ka baandhna ek hi jurm hai jab tak 'uzr baaqi hai. [**Aalamgiri**]

Mas'alah-09:- Muhrim ne doosre Muhrim ko sila huwa ya khushbu-daar kapda pehnaaya to us pehenne pehnaane waale par kuch nahiñ. [**Aalamgiri**]

Mas'alah-10:- Mard ya 'aurat ne muh ki tikli saari ya chahaarum ($\frac{1}{4}$) chhupaayi ya mard ne poora ya chahaarum sar chhupaaya to 4 pahar ya ziyada lagaataar chhupaane mein **Dam** hai aur kam mein sadqah aur chahaarum se kam ko 4 pahar tak chhupaaya to sadqah hai aur 4 pahar se kam mein kaffara nahiñ magar gunaah hai. [**Aalamgiri, waghaira**]

Mas'alah-11: Muhrim ne sar par kapde ki gathri rakhi to kaffara hai aur ghalla ki gathri ya takhta ya lagan waghaira koi bartan rakh liya to nahiñ aur agar sar par mitti thop li to kaffara hai. [**Aalamgiri, Mansak**]

Mas'alah-12:- Sila huwa kapda pehenne mein yeh shart nahiñ ke qasdan (jaanboojh kar) pehne balke bhool kar ho ya naadaani mein bahar-haal wahi hukm hai. Yunhi sar aur muh chhupaane mein, yahañ tak ke Muhrim ne sote mein sar ya muh chhupa liya to kaffara waajib hai. [**Aalamgiri**]

Mas'alah-13:- Kaan aur guddi ke chhupaane mein harj nahiñ. Yunhi naak par khaali haath rakhne mein aur agar haath mein kapda hai aur kapde samet naak par haath rakha to kaffara nahiñ magar makrooh va gunaah hai. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-14:- Pehenne ka matlab yeh hai ke woh kapda is tarah pehne jaise aadatan pehna jaata hai, warna agar kurte ka tahband baandh liya ya paajaama ko tahband ki tarah lapeta paaun paainche mein na daale to kuch nahiñ. Yunhi Angarkha (ek mardaana libaas jiske 2 hisse hote haiñ choli aur daaman) phaila kar donoñ shaanoñ par rakh liya, aasteenoñ mein haath na daale to kaffara nahiñ magar makrooh hai aur mondhoñ par sile kapde daal liye to kuch nahiñ. [**Durr-e-Mukhtaar, Raddul-Muhtaar, Aalamgiri**]

Mas'alah-15:- Joote na hoñ to Moze ko wahañ se kaat kar pehne jahañ 'arabi joote ka tasma (joota baandhne ki dori) hota hai aur baghair kaate huye pehen liya to poore 4 pahar pehenne mein **Dam** hai aur is se kam mein sadqah aur joote maujood hoñ to moze kaat kar pehenna jaaiz nahiñ ke maal ko zaaye' karna hai phir bhi agar aisa kiya to kaffara nahiñ. [**Mansak**] Yahañ se yeh bhi ma'loom huwa ke Ehraam mein angrezi joote pehenna jaaiz nahiñ ke woh us jod ko chhupaate haiñ, pehnega to kaffara laazim aayega.

[03].Baal Door Karna:-

Mas'alah-01:- Sar ya daadhi ke chahaarum ($\frac{1}{4}$) baal ya ziyada kisi tarah door kiye to Dam hai aur kam mein sadqah aur agar chandla (ganja) hai ya daadhi mein kam baal haiñ, to agar chauthaayi ki miqdaar haiñ to kul mein

Dam warna sadqah. Chand jagah se thode-thode baal liye to sabka majmu'ah (kul mila kar) agar chahaarum ko pahunchta hai to **Dam** hai warna sadqah. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-02:- Poori gardan ya poori ek baghal mein Dam hai aur kam mein sadqah agarche nisf (aada) ya ziyada ho. Yahi hukm zer-e-naaf (naaf ke neeche ke baalon) ka hai. Donon baghle mein poori mundaaye, jab bhi ek hi **Dam** hai. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-03:- Poora sar chand jalson mein mundaaya, to ek hi **Dam** waajib hai magar jabke pehle kuch hissa munda kar uska kaffara ada kar diya phir doosre jalsa mein mundaaya to ab naya kaffara dena hoga. Yunhi donon baghle mein 2 jalson mein mundaain to ek hi kaffara hai. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-04:- Sar mundaaya aur Dam de diya phir usi jalsa mein daadhi mundaayi to ab doosra **Dam** de. [**'Aalamgiri**]

Mas'alah-05:- Sar aur daadhi aur baghle aur saare badan ke baal ek hi jalsa mein mundaaye to ek hi kaffara hai aur agar ek-ek 'uzw ke ek-ek jalsa mein, to utne hi kaffare. [**'Aalamgiri**]

Mas'alah-06:- Sar aur daadhi aur gardan aur baghal aur zer-e-naaf (naaf ke neeche ke baalon) ke siwa baaqi aa'zaa ke mundaane mein sirf sadqah hai. [**Raddul-Muhtaar**]

Mas'alah-07:- Moonchh agarche poori mundaaye ya katarwaaye sadqah hai. [**Raddul-Muhtaar**]

Mas'alah-08:- Roti pakaane mein kuch baal jal gaye to sadqah hai, wuzu karne ya khujaane ya kangha karne mein baal gire, us par bhi poora sadqah hai aur baa'z ne kaha 2-3 baal tak har baal ke liye ek mutthi naaj (anaaj) ya ek tukda roti ya ek chhoochaara (sookha khajoor). [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-09:- Apne aap be haath lagaaye baal gir jaye ya bimaari se tamaam baal gir padein to kuch nahi. [**Mansak**]

Mas'alah-10:- Muhrim ne doosre Muhrim ka sar moonda us par bhi sadqah hai, khwaah usne ise hukm diya ho ya nahi, khushi se mundaaya ho ya majboor ho kar aur ghair Muhrim ka moonda to kuch khairaat kar de. [**'Aalamgiri**]

Mas'alah-11: Ghair Muhrim ne Muhrim ka sar moonda uske hukm se ya bila-hukm to Muhrim par kaffara hai aur moondne waale par sadqah aur woh Muhrim is moondne waale se apne kaffara ka taawaan nahiñ le sakta aur agar Muhrim ne ghair ki moochheñ liñ (ya'ni moochheñ taraashi) ya naakhun taraashe to masaakeen ko kuch sadqah khila de. [**Aalamgiri**]

Mas'alah-12:- Moondna, katarna, moochne (baal ukhaadne ka aala) se lena ya kisi cheez se baal udaana, sabka ek hukm hai. [**Raddul-Muhtaar, Waghaira**]

Mas'alah-13:- 'Aurat poore ya chahaarum sar ke baal ek pore baraabar katre to **Dam** de aur kam meiñ sadqah. [**Mansak**]

Mas'alah-14:- Baal munda kar pachhne (cupping) liye to **Dam** hai warna sadqah. [**Durr-e-Mukhtaar**]

Mas'alah-15:- Aankh meiñ baal nikal aaye to unke ukhaadne meiñ sadqah nahiñ. [**Mansak**]

[04].Naakhun Katarna:-

Mas'alah-01:- Ek haath ek paauñ ke paanchoñ naakhun katre ya 20`soñ ek saath to ek Dam hai aur agar kisi haath ya paauñ ke poore paanch na katre to har naakhun par ek sadqah, yahañ tak ke agar chaaroñ haath-paauñ ke 4 katre to 16 sadqe de magar yeh ke sadqoñ ki qeemat ek Dam ke baraabar ho jaye to kuch kam karle ya Dam de aur agar ek haath ya paauñ ke paanchoñ ek jalsa meiñ aur doosre ke paanchoñ doosre jalsa meiñ katre to 2 Dam laazim haiñ aur chaaroñ haath paauñ ke 4 jalsoñ meiñ to 4 **Dam**. [**Aalamgiri**]

Mas'alah-02:- Koyi naakhun toot gaya ke badhne ke qaabil na raha, uska baqiya usne kaat liya to kuch nahiñ. [**Aalamgiri**]

Mas'alah-03:- Ek hi jalsa meiñ ek haath ke paanchoñ naakhun taraashe aur chahaarum ($\frac{1}{4}$) sar mundaaya aur kisi 'uzw par khushbu lagaayi to har ek par ek-ek Dam ya'ni 3 **Dam** waajib haiñ. [**Aalamgiri**]

Mas'alah-04:- Muhrim ne doosre ke naakhun taraashe to wahi hukm hai jo doosre ke baal moondne ka hai. [**Mansak**]

Mas'alah-05:- Chaaqu aur naakhun-geer (nail cutter) se taraashna aur daant se khatakna sabka ek hukm hai.

[05].Bos-o-Kinaar Waghaira:-

Mas'alah-01:- Mubaasharat-e-Faahisha aur shahwat ke saath bos-o-kinaar aur badan mass karne mein **Dam** hai, agarche inzaal na ho aur bila-shahwat mein kuch nahiñ. Yeh af'aal (kaam) 'aurat ke saath hoñ ya amrad ke saath donoñ ka ek hukm hai. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-02:- Mard ke in af'aal se 'aurat ko lazzat aaye to woh bhi **Dam** de. [Jauharah]

Mas'alah-03:- Andaam-e-Nihaani (sharmgaah) par nigaah karne se kuch nahiñ agarche inzaal ho jaye agarche baar-baar nigaah ki ho. Yunhi khayaal jamaane se. ['Aalamgiri, Raddul-Muhtaar]

Mas'alah-04:- Jalaq (musht-zani) se inzaal ho jaye to **Dam** hai warna makrooh aur ehtilaam se kuch nahiñ. ['Aalamgiri]

[06].Jima':-

Mas'alah-01:- Wuqoof-e-'Arafah ('Arafah mein thaherna) se pehle jima' kiya to Hajj faasid ho gaya. Use Hajj ki tarah poora karke **Dam** de aur saal-e-'aainda hi mein iski qaza kar le. 'Aurat bhi Ehraam-e-Hajj mein thi to us par bhi yahi laazim hai aur agar is balaa mein phir padh jaane ka khauf ho to munaasib hai ke qaza ke Ehraam se khatam tak donoñ aise juda rahein ke ek doosre ko na dekhe. ['Aalamgiri]

Mas'alah-02:- Wuqoof ke baa'd jima' se Hajj to na jayega magar Halq va Tawaaf se pehle kiya to Badanah de aur halq ke baa'd to **Dam** aur behtar ab bhi Badanah hai aur donoñ ke baa'd kiya to kuch nahiñ. Tawaaf se muraad aksar hai ya'ni 4 phere. ['Aalamgiri]

Mas'alah-03:- Qasdan jima' ho ya bhoole se ya sote mein ya ikraah (zabardasti/majboori) ke saath sabka ek hukm hai. [**Aalamgiri**]

Mas'alah-04:- Wuqoof se pehle 'aurat se aise bacche ne wati (jima') ki jiska misl jima' karta hai ya majnoon (paagal) ne, to Hajj faasid ho jayega. Yunhi mard ne mushtahaat ladki ya majnoona (pagli) se wati ki Hajj faasid ho gaya magar baccha aur majnoon par na Dam waajib hai, na qaza. [**Durr-e-Mukhtaar, Raddul-Mukhtaar**]

(Note:- Agarche na-baaligh ke saath aisa fe'l karna na-jaaiz hai, معاذ الله agar kisi ne aisa kiya to uska hukm bataaya gaya hai).

Mas'alah-05:- Wuqoof-e-'Arafah ('Arafah mein thaaherne) se pehle chand baar jima' kiya agar ek hi majlis mein hai to ek Dam waajib hai aur 2 mukhtalif majlison mein to 2 Dam aur agar doosri baar Ehraam todne ke qasd (iraade) se jima' kiya to bahar-haal ek hi Dam waajib hai, chahe ek hi majlis mein ho ya muta'addid (kayi majlis) mein. [**Aalamgiri**]

Mas'alah-06:- Wuqoof-e-'Arafah ('Arafah mein thaaherne) ke baa'd sar mundaane se pehle chand baar jima' kiya agar ek majlis mein hai to ek Badanah aur do majlison mein hai to ek Badanah aur ek Dam aur agar doosri baar Ehraam todne ke iraade se jima' kiya to is baar kuch nahiin. [**Aalamgiri, Raddul-Mukhtaar**]

Mas'alah-07:- Jaanwar ya murda ya bahut chhoti ladki se jima' kiya to Hajj faasid na hoga, inzaal ho ya nahiin magar inzaal huwa to Dam laazim. [**Raddul-Mukhtaar**]

(Note:- Khyaal rahe chhoti ladki, jaanwar aur murde ke saath jima' jaaiz nahiin).

Mas'alah-08:- 'Aurat ne jaanwar se wati karaayi ya kisi aadmi ya jaanwar ka kata huwa aala andar rakh liya Hajj faasid ho gaya. [**Durr-e-Mukhtaar, Raddul-Mukhtaar**]

Mas'alah-09:- 'Umrah mein 4 phere se qabl (pehle) jima' kiya 'Umrah jaata raha, Dam de aur 'Umrah ki qaza aur 4 pheron ke baa'd kiya to Dam de 'Umrah saheeh hai. [**Durr-e-Mukhtaar**]

Mas'alah-10:- 'Umrah karne waale ne chand baar muta'addid (kayi) majlis mein jima' kiya to har baar Dam waajib aur Tawaaf va Sa'ee ke baa'd halq

se pehle kiya jab bhi **Dam** waajib hai aur halq ke baa'd to kuch nahiñ.

[‘Aalamgiri]

Mas'alah-11:- Qiraan waale ne ‘Umrah ke Tawaaf se pehle jima’ kiya to Hajj va ‘Umrah donoñ faasid, magar donoñ ke tamaam af’aal baja laye aur 2 Dam de aur saal-e-‘aainda Hajj va ‘Umrah kare aur agar ‘Umrah ka Tawaaf kar chuka hai aur Wuqoof-e-‘Arafah (‘Arafah mein thaherne) se pehle jima’ kiya to ‘Umrah faasid na huwa, Hajj faasid ho gaya, 2 Dam de aur saal-e-‘aainda Hajj ki qaza de aur agar Wuqoof ke baa'd kiya to na Hajj faasid huwa, na ‘Umrah, ek Badanah aur ek **Dam** de aur inke ‘alaawa Qiraan ki qurbaani. [Mansak]

Mas'alah-12:- Jima’ se Ehraam nahiñ jaata woh ba-dastoor Muhrim hai aur jo cheezeñ Muhrim ke liye na-jaaiz haiñ woh ab bhi na-jaaiz haiñ aur wahi sab Ahkaam haiñ. [Raddul-Muhtaar]

Mas'alah-13:- Hajj faasid hone ke baa'd doosre Hajj ka Ehraam isi saal baandha to doosra nahiñ hai balke wahi hai jise usne faasid kar diya, is tarkeeb se saal-e-‘aainda ki qaza se nahiñ bach sakta. [Raddul-Muhtaar]

[07].Tawaaf Mein Ghaltiyaañ:-

Mas'alah-01:- Tawaaf-e-Farz kul ya aksar ya'ni 4 phere janaabat ya haiz-o-nifaas mein kiya to Badanah hai aur be-wuzu kiya to Dam aur pehli soorat mein Tahaarat ke saath i'aada (dohraana) waajib, agar Makkah se chala gaya ho to wapas aakar i'aada kare agarche Meeqaat se bhi aage badh gaya ho magar 12'wiñ taareekh tak agar kaamil taur par i'aada kar liya to jurmaana saaqit (mu'aaf) aur 12'wiñ ke baa'd kiya to Dam laazim, Badanah saaqit. Lihaaza agar Tawaaf-e-Farz 12'wiñ ke baa'd kiya hai to **Dam** saaqit na hoga ke 12'wiñ to guzar gayi aur agar Tawaaf-e-Farz be-wuzu kiya tha to i'aada mustahab phir i'aada se **Dam** saaqit ho gaya agarche 12'wiñ ke baa'd kiya ho. [Jauharah, ‘Aalamgiri]

(Note:- Bahaar-e-Shari'at ke nuskhoñ mein is jagah “Dam” ke bajaaye “Badanah” likha hai, jo kitaabat ki ghalti hai kyun ke “Tawaaf-e-Farz 12'win ke baa'd kiya to Badanah saaqit ho jayega”, aisa hi Fatawa-e-Aalamgiri mein

hai, isi wajah se hamne lafz “Dam” kar diya hai. Lihaaza jinke paas Bahaar-e-Shari'at ke deegar nuskhe haiñ unko chahiye ke lafz “Badanah” ko qalam-zad kar ke is jagah par lafz “Dam” likh leñ.

Mas'alah-02:- 4 phere se kam be-tahaarat kiya to har phere ke badle ek sadqah aur janaabat mein kiya to Dam, phir agar 12'wiñ tak i'aada (phir se) kar liya to **Dam** saaqit (mu'aaf) aur 12'wiñ ke baa'd i'aada kiya to har phere ke badle ek sadqah. [**Aalamgiri**]

Mas'alah-03:- Tawaaf-e-Farz kul ya aksar bila-'uzr chal kar na kiya balke sawaari par ya goud mein ya ghisat kar ya be-satr kiya maslan: 'aurat ki chahaarum kalaayi ya chahaarum sar ke baal khule the ya ulta Tawaaf kiya ya Hateem ke andar se Tawaaf mein guzra ya 12'wiñ ke baa'd kiya, to in sab sooraton mein Dam de aur saheeh taur par i'aada (phir se) kar liya to **Dam** saaqit aur baghair i'aada kiye chala aaya to bakri ya uski qeemat bhej de ke Haram mein zibah kar di jaye, wapas aane ki zaroorat nahiñ. [**Aalamgiri, Raddul-Muhtaar**]

Mas'alah-04:- Janaabat mein Tawaaf karke ghar chala gaya to phir se naya Ehraam baandh kar wapas aaye aur wapas na aaya balke Badanah bhej diya to bhi kaafi hai magar afzal wapas aana hai aur be-wuzu kiya tha to wapas aana bhi jaaiz hai aur behtar yeh ke wahiñ se bakri ya qeemat bhej de. [**Aalamgiri**]

Mas'alah-05:- Tawaaf-e-Farz 4 phere karke chala gaya ya'ni 3 ya 2 ya 1 phera baaqi hai to **Dam** waajib, agar khud na aaya bhej diya to kaafi hai. [**Aalamgiri**]

Mas'alah-06:- Farz ke siwa koi aur Tawaaf kul ya aksar janaabat mein kiya to **Dam** de aur be-wuzu kiya to sadqah aur 3 phere ya is se kam janaabat mein kiye to har phere ke badle ek sadqah phir agar Makkah-e-Mu'azzamah mein hai to sab sooraton mein i'aada (phir se) karle, kaffara saaqit ho jayega. [**Aalamgiri**]

Mas'alah-07:- Tawaaf-e-Rukhsat kul ya aksar tark kiya (chhod diya) to Dam laazim aur 4 pheron se kam chhoda to har phere ke badle mein ek sadqah aur Tawaaf-e-Qudoom tark kiya to kaffara nahiñ magar bura kiya aur Tawaaf-e-'Umrah ka ek phera bhi tark karega to **Dam** laazim hoga aur bilkul na

kiya ya aksar tark kiya to kaffara nahiñ balke uska ada karna laazim hai.

[Mansak]

Mas'alah-08:- Qaarin ne Tawaaf-e-Qudoom va Tawaaf-e-'Umrah donoñ be-wuzu kiye to 10`wiñ se pehle Tawaaf-e-'Umrah ka i'aada (phir se) kare aur agar i'aada na kiya yahañ tak ke 10`wiñ taareekh ki Fajr tulu ho gayi to **Dam** waajib aur Tawaaf-e-Farz mein Ramal va Sa'ee karle. [Mansak]

Mas'alah-09:- Najis (na-paak) kapdoñ mein Tawaaf makrooh hai kaffara nahiñ. ['Aalamgiri, waghaira]

Mas'alah-10:- Tawaaf-e-Farz janaabat mein kiya tha aur 12`wiñ tak uska i'aada (dubaara) bhi na kiya, ab 13`win ko Tawaaf-e-Rukhsat ba-tahaarat kiya to yeh Tawaaf-e-Rukhsat Tawaaf-e-Farz ke qaaim maqaam ho jayega aur Tawaaf-e-Rukhsat ke chhodne aur Tawaaf-e-Farz mein der karne ki wajah se us par 2 Dam laazim aur agar 12`wiñ ko Tawaaf-e-Rukhsat kiya hai to yeh Tawaaf-e-Farz ke qaaim maqaam hoga aur chunke Tawaaf-e-Rukhsat na kiya, lihaaza ek Dam laazim aur agar Tawaaf-e-Rukhsat dubaara kar liya to yeh Dam bhi saaqit (mu'aaf) ho gaya aur agar Tawaaf-e-Farz be-wuzu kiya tha aur yeh ba-wuzu to ek Dam aur agar Tawaaf-e-Farz be-wuzu kiya tha aur Tawaaf-e-Rukhsat janaabat mein to 2 **Dam**. ['Aalamgiri]

Mas'alah-11:- Tawaaf-e-Farz ke 3 phere kiye aur Tawaaf-e-Rukhsat poora kiya to usme ke 4 phere isme (ya'ni tawaaf-e-farz mein) mahsoob (shumaar) ho jayenge aur 2 Dam laazim, ek Tawaaf-e-Farz mein der karne, doosra Tawaaf-e-Rukhsat ke 4 phere chhodne ka. Aur agar har ek ke 3-3 phere kiye to kul farz mein shumaar honge aur 2 **Dam** waajib. ['Aalamgiri] Is mas'alah mein furu'-e-kaseera haiñ ba-khauf-e-tatweel zikr na kiye.

[08].Sa'ee Mein Ghaltiyaañ:-

Mas'alah-01:- Sa'ee ke 4 phere ya ziyada bila-'uzr chhod diya ya sawaari par kiye to **Dam** de aur Hajj ho gaya aur 4 se kam mein har phere ke badle sadqah aur i'aada (phir se) kar liya to Dam va Sadqah saaqit (mu'aaf) aur 'uzr ke sabab aisa huwa to mu'aaf hai. Yahi har waajib ka hukm hai ke 'uzr-e-saheeh se tark kar sakta hai. ['Aalamgiri, Raddul-Muhtaar]

Mas'alah-02:- Tawaaf se pehle Sa'ee ki aur i'aada (dubaara) na kiya to **Dam** de. [Durr-e-Mukhtaar]

Mas'alah-03:- Janaabat mein ya be-wuzu Tawaaf karke Sa'ee ki to Sa'ee ke i'aada (phir se karne) ki haajat nahiin. [Durr-e-Mukhtaar]

Mas'alah-04:- Sa'ee mein Ehraam ya Zamaana-e-Hajj (hajj ke ayyaam) shart nahiin, na ki ho to jab chahe karle ada ho jayegi. [Jauharah]

[09].Wuqoof-e-'Arafah Mein Ghalti:-

Mas'alah-01:- Jo shakhs ghuroob-e-aftaab se pehle 'Arafaat se chala gaya Dam de phir agar ghuroob se pehle wapas aaya to saaqit ho gaya aur ghuroob ke baa'd wapas huwa to nahiin aur 'Arafaat se chala aana khwaah ba-ikhtiyaar ho ya bila-ikhtiyaar ho maslan: oont par sawaar tha woh use le bhaga donoñ soorat mein **Dam** hai. ['Aalamgiri, Jauharah]

[10].Wuqoof-e-Muzdalifah Mein Ghaltiyaañ:-

Mas'alah-01:- 10'wiñ ki subah ko Muzdalifah mein bila-'uzr Wuqoof na kiya to **Dam** de. Haañ kamzor ya 'aurat ba-khauf-e-izdihaam (bheed ki wajah se) Wuqoof tark kare to jurmaana nahiin. [Jauharah]

[11].Rami Ki Ghaltiyaañ:-

Mas'alah-01:- Kisi din bhi Rami nahiin ki ya ek din ki bilkul ya aksar tark kardi maslan 10'wiñ ko 3 kankariyaañ tak maari ya 11'wiñ waghaira ko 10 kankariyaañ tak ya kisi din ki bilkul ya aksar Rami doosre din ki, to in sab sooraton mein Dam hai aur agar kisi din ki nisf se kam chhodi maslan: 10'wiñ ko 4 kankariyaañ maari, 3 chhod din ya aur dinoñ ki 11 maari 10 chhod diñ ya doosre din ki to har kankari par ek sadqah de aur agar sadqoñ ki qeemat **Dam** ke baraabar ho jaye to kuch kam karde. ['Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar]

[12].Qurbaani Aur Halq Meiñ Ghalti:-

Mas'alah-01:- Haram meiñ halq na kiya, Hudood-e-Haram se baahar kiya ya 12'wiñ ke baa'd kiya ya Rami se pehle kiya ya Qaarin va Mutamatte' ne qurbaani se pehle kiya ya in donoñ ne Rami se pehle qurbaani ki, to in sab sooratoñ meiñ **Dam** hai. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-02:- 'Umrah ka halq bhi Haram hi meiñ hona zaroor hai, iska halq bhi Haram se baahar huwa to **Dam** hai magar isme waqt ki shart nahiñ. [Durr-e-Mukhtaar]

Mas'alah-03:- Hajj karne waale ne 12'wiñ ke baa'd Haram se baahar sar mundaaya to 2 **Dam** haiñ, ek Haram se baahar halq karne ka doosra 12'wiñ ke baa'd hone ka. [Raddul-Muhtaar]

[13].Shikaar Karna:-

Mas'alah-01:- Khushki ka wahshi jaanwar shikaar karna ya uski taraf shikaar karne ko ishaara karna ya aur kisi tarah bataana, yeh sab kaam haraam haiñ aur sab meiñ kaffara waajib agarche uske khaane meiñ muztar (majboor) ho, ya'ni bhook se mara jaata ho aur kaffara uski qeemat hai ya'ni 2 'Aadil wahañ ke hisaaboñ jo qeemat bata deñ woh deeni hogi aur agar wahañ uski koi qeemat na ho to wahañ se qareeb jagah meiñ jo qeemat ho woh hai aur agar ek hi 'Aadil ne bata diya jab bhi kaafi hai. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-02:- Paani ke jaanwar ko shikaar karna jaaiz hai, paani ke jaanwar se muraad woh jaanwar hai jo paani meiñ paida huwa ho agarche khushki meiñ bhi kabhi-kabhi rehta ho aur khushki ka jaanwar woh hai jiski paidaish khushki ki ho agarche paani meiñ rehta ho. [Mansak]

Mas'alah-03:- Shikaar ki qeemat meiñ ikhtiyaar hai ke us se bhed bakri waghaira agar khareed sakta hai to khareed kar Haram meiñ zibah karke Fuqara (faqeeroñ) ko taqseem kar de ya uska ghalla (anaaj) khareed kar masaakeen par sadqah karde, itna-itna ke har miskeen ko sadqah-e-fitr ki

qadr pahunche aur yeh bhi ho sakta hai ke us qeemat ke ghalle mein jitne sadqe ho sakte hain har sadqe ke badle ek rozah rakhe aur agar kuch ghalla bach jaye jo poora sadqah nahi to ikhtiyaar hai woh kisi miskeen ko de de ya iski 'ewaz (badle) ek rozah rakhe aur agar poori qeemat ek sadqah ke laaiq bhi nahi to bhi ikhtiyaar hai ke utne ka ghalla khareed kar ek miskeen ko de de ya uske badle ek rozah rakhe. [Durr-e-Mukhtaar, 'Aalamgiri, Waghairahum]

Mas'alah-04:- Kaffara ka jaanwar Haram ke baahar zibah kiya to kaffara ada na huwa aur agar usme se khud bhi kha liya to utne ka taawaan de aur agar us kaffare ke gosht ko ek miskeen par Tasadduq kiya jab bhi jaaiz hai. Yunhi taawaan ki qeemat bhi ek miskeen ko de sakta hai aur agar jaanwar ko baahar zibah kiya aur uska gosht har miskeen ko ek-ek sadqah ki qeemat ka diya aur woh sab gosht itni qeemat ka hai jitni qeemat ka ghalla khareeda jaata, to ada ho gaya. ['Aalamgiri, Raddul-Muhtaar]

Mas'alah-05:- Kaffare ka jaanwar chori gaya ya zinda jaanwar hi Tasadduq kar diya to na kaafi hai aur agar zibah kar diya aur gosht chori gaya to ada ho gaya. [Raddul-Muhtaar]

Mas'alah-06:- Qeemat ka ghalla Tasadduq karne ki soorat mein har miskeen ko sadqah ki miqdaar dena zaroori hai, kam-o-besh dega to ada na hoga. Kam-kam diya to kul Nafl sadqah hai aur ziyada-ziyada diya to ek sadqah se jitna ziyada diya Nafl hai. Yeh us soorat mein hai ke ek hi din mein diya ho aur agar kayi mein diya aur har roz poora sadqah, to yun ek miskeen ko kayi sadqah de sakta hai aur yeh bhi ho sakta hai ke har miskeen ko ek-ek sadqah ki qeemat de de. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-07:- Muhrim ne jangal ke jaanwar ko zibah kiya to halaal na huwa balke Murdaar hai zibah karne ke baa'd use kha bhi liya to agar kaffara dene ke baa'd khaya to ab phir khaane ka kaffara de aur agar nahi diya tha to ek hi kaffara kaafi hai. [Jauharah]

Mas'alah-08:- Jitni qeemat us shikaar ki tajweez (bataayi gayi) hui uska jaanwar khareed kar zibah kiya aur qeemat mein se bach raha to baqiya ka ghalla khareed kar Tasadduq (sadqah) kare ya har sadqah ke badle ek rozah rakhe ya kuch roze rakhe kuch sadqah de sab jaaiz hai. Yunhi agar woh

qeemat 2 jaanwaroñ ke khareedne ke laaiq hai to chahe 2 jaanwar zibah kare ya ek zibah aur ek ke badle ka sadqah de ya roze rakhe har tarah ikhtiyaar hai. [**Aalamgiri**]

Mas'alah-09:- Ehraam waale ne Haram ka jaanwar shikaar kiya to uska bhi yahi hukm hai, Haram ki wajah se dohra kaffara waajib na hoga aur agar baghair Ehraam ke Haram mein shikaar kiya to uska bhi wahi kaffara hai jo Muhrim ke liye hai magar isme rozah kaafi nahiñ. [**Aalamgiri**]

Mas'alah-10:- Jangal ke jaanwar se muraad woh hai jo khushki mein paida hota hai agarche paani mein rehta ho. Lihaaza murghaabi aur wahshi bat (batakh) ke shikaar karne ka bhi yahi hukm hai aur paani ka jaanwar woh hai jiski paidaish paani mein hoti hai agarche kabhi-kabhi khushki mein rehta ho. Gharelu jaanwar jaise gaay, bhains, bakri agar jangal mein rehne ke sabab insaan se wahshat karein to wahshi nahiñ aur wahshi jaanwar kisi ne paal liya to ab bhi jangal hi ka jaanwar shumaar kiya jayega, agar palao (paaltu) hiran shikaar kiya to iska bhi wahi hukm hai. Jangal ka jaanwar agar kisi ki milk mein ho jaye maslan: pakad laya ya pakadne waale se mol liya to iske shikaar karne ka bhi wahi hukm hai. [**Aalamgiri, Jauharah, Raddul-Muhtaar**]

Mas'alah-11:- Haraam aur halaal jaanwar donoñ ke shikaar ka ek hukm hai magar haraam jaanwar ke qatl karne mein kaffara ek bakri se ziyada nahiñ hai agarche us jaanwar ki qeemat ek bakri se bahut zaaid ki ho maslan: haathi ko qatl kiya to sirf ek bakri kaffare mein waajib hai. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-12:- Sikhaaya huwa jaanwar qatl kiya to kaffare mein wahi qeemat waajib hai jo be-sikhaaye ki hai, al-batta agar woh kisi ki milk hai to kaffara ke 'alaawa uske maalik ko sikhaaye huye ki qeemat de. [**Durr-e-Mukhtaar**]

Mas'alah-13:- Kaffara laazim aane ke liye qasdan (jaanboojh kar) qatl karna shart nahiñ bhool-chook se qatl huwa jab bhi kaffara hai. [**Durr-e-Mukhtaar, Waghaira**]

Mas'alah-14:- Jaanwar ko zakhmi kar diya magar mara nahiñ ya uske baal ya par noche ya koi 'uzw kaat daala to uski wajah se jo kuch us jaanwar mein kami hui woh kaffara hai aur agar zakhm ki wajah se mar gaya to poori qeemat waajib. [**Aammah-e-Kutub**]

Mas'alah-15:- Zakhm kha kar bhaag gaya aur ma'loom hai ke mar gaya ya ma'loom nahiñ ke mar gaya ya zinda hai to qeemat waajib hai aur agar ma'loom hai ke mar gaya magar is zakhm ke sabab se nahiñ balke kisi aur sabab se to zakhm ki jaza (badla) de aur bilkul accha ho gaya, jab bhi kaffara saaqit na hoga. [Raddul-Muhtaar]

Mas'alah-16:- Jaanwar ko zakhmi kiya phir use qatl kar daala to zakhm va qatl donoñ ka kaffara de. ['Aalamgiri]

Mas'alah-17:- Jaanwar jaal mein phansa huwa tha ya kisi darinde ne use pakda tha isne chhudana chaha, to agar mar bhi jaye jab bhi kuch nahiñ. [Durr-e-Mukhtaar]

Mas'alah-18:- Parind ke par noch daale ke ud na sake ya chaupaaya ke haath paauñ kaat daale ke bhaag na sake to poore jaanwar ki qeemat waajib hai aur anda (egg) toda ya bhoona, to uski qeemat de magar jabke ganda ho to kuch waajib nahiñ agarche uska chhilka qeemti ho jaise shutur-murgh ka anda ke log use khareed kar bataur-e-numaaish (show ke liye) rakhte haiñ agarche ganda ho. Anda toda usme se baccha mara huwa nikla to bacche ki qeemat de aur jangal ke jaanwar ka doodh duha (nikaala) to doodh ki aur baal katre to baaloñ ki qeemat de. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-19:- Parind ke par noch daale ya chaupaaya ke haath paauñ kaat daale phir kaffara dene se pehle use qatl kar daala to ek hi kaffara hai aur kaffara ada karne ke baa'd qatl kiya to 2 kaffare, ek zakhm waghaira ka doosra qatl ka aur agar zakhmi kiya phir woh jaanwar zakhm ke sabab mar gaya to ek hi kaffara hai khwaah marne se pehle diya ho ya baa'd. [Mansak, 'Aalamgiri]

Mas'alah-20:- Jangal ke jaanwar ka anda bhuna ya doodh duha aur kaffara ada kar diya to ab uska khaana haraam nahiñ aur bechna bhi jaaiz magar makrooh hai aur jaanwar ka kaffara diya aur khaaya to phir kaffara de aur doosre Muhrim ne kha liya to us par kaffara nahiñ agarche khaana haraam tha ke woh murdaar hai. [Jauharah, Raddul-Muhtaar]

Mas'alah-21:- Jangal ke jaanwar ka anda (egg) utha laya aur murghi ke neeche rakh diya agar ganda ho gaya to uski qeemat de aur us se baccha

nikla aur bada ho kar ud gaya to kuch nahiñ aur agar ande par se jaanwar ko uda diya aur anda ganda ho gaya to kaffara waajib. [Mansak]

Mas'alah-22:- Hirni ko maara uske pet mein baccha tha, woh mara huwa gira to us bacche ki qeemat kaffara de aur hirni baa'd ko mar gayi to uski qeemat bhi aur agar na mari to uski wajah se jitna usme nuqsan aaya woh kaffara mein de aur agar baccha nahiñ gira magar hirni mar gayi to haalat-e-hamal mein jo uski qeemat thi woh de. [Jauharah]

Mas'alah-23:- Kawwa, cheel, bhediya, bichchhu, saanp, chooha, ghools, chhachhundar, kat-khanaa kutta, pissu, machchhar, killi, kachwa, kekda, patanga, kaatne waali choonti, makkhi, chhipkali, bur aur tamaam hasharaat-ul-'arz (zameen mein bil bana kar rehne wale) bijju, lomdi, geedad jabke yeh darinde hamla karein ya jo darinde aise hon jinki 'aadat aksar ibtidaayi hamla karne ki hoti hai jaise sher, cheeta, tenduwa, in sabke maarne mein kuch nahiñ. Yunhi paani ke tamaam jaanwaron ke qatl mein kaffara nahiñ. [Aalamgiri, Durr-e-Mukhtaar, Raddul-Mukhtaar, Waghaira]

Mas'alah-24:- Hiran aur bakri se baccha paida huwa to uske qatl mein kuch nahiñ, hirni aur bakre se hai to kaffara waajib. [Durr-e-Mukhtaar, Raddul-Mukhtaar]

Mas'alah-25:- Ghair-Muhrim ne (jo haalate ehraam mein na ho usne) shikaar kiya to Muhrim use kha sakta hai agarche usne isi (muhrim) ke liye kiya ho, jabke is Muhrim ne na use bataaya, na hukm kiya, na kisi tarah us kaam mein i'aanat (madad) ki ho aur yeh shart bhi hai ke Haram se baahar use zibah kiya ho. [Durr-e-Mukhtaar]

Mas'alah-26:- Bataane waale, ishaara karne waale par kaffara us waqt laazim hai ke [01]. Jise bataaya woh uski baat jhooti na jaane aur [02]. Be-uske bataaye woh jaanta bhi na ho aur [03]. Uske bataane par fauran usne maar bhi daala ho aur [04]. Woh jaanwar wahan se bhaag na gaya aur [05]. Yeh bataane wala jaanwar ke maare jaane tak Ehraam mein ho. Agar in paanchon sharton mein ek na paayi jaye to kaffara nahiñ raha, gunaah woh bahar-haal hai. [Durr-e-Mukhtaar, Jauharah]

Mas'alah-27:- Ek Muhrim ne kisi ko shikaar ka pata diya magar usne na use saccha jaana na jhoota phir doosre ne khabar di, ab usne justuju ki aur

jaanwar ko maara to donoñ bataane waloñ par kaffara hai aur agar pehle ko jhoota samjha to sirf doosre par hai. [Raddul-Muhtaar]

Mas'alah-28:- Muhrim ne shikaar ka hukm diya to kaffara bahar-haal laazim agarche jaanwar khud maarne waale ke 'ilm mein hai. [Raddul-Muhtaar]

Mas'alah-29:- Ek Muhrim ne doosre Muhrim ko shikaar karne ka hukm diya aur doosre ne khud na kiya balke usne teesre Muhrim ko hukm diya, ab teesre ne shikaar kiya to pehle par kaffara nahiñ aur doosre aur teesre par laazim aur agar pehle ne doosre se kaha ke tu fulaañ ko shikaar ka hukm de aur usne hukm diya to teenoñ par jurmaana laazim. [Mansak]

Mas'alah-30:- Ghair-Muhrim ne Muhrim ko shikaar bataaya ya hukm kiya to gunahgaar huwa tauba kare, us Ghair-Muhrim par kaffara nahiñ. [Mansak]

Mas'alah-31:- Muhrim ne jise bataaya woh Muhrim ho ya na ho bahar-haal bataane waale par kaffara laazim. [Raddul-Muhtaar]

Mas'alah-32:- Kayi shakhsoñ ne mil kar shikaar kiya to sab par poora-poora kaffara hai. ['Aalamgiri]

Mas'alah-33:- Tiddi bhi khushki ka jaanwar hai, use maare to kaffara de aur ek khajoor kaafi hai. [Jauharah]

Mas'alah-34:- Muhrim ne jangal ka jaanwar khareeda ya becha to Bai' baatil hai phir Baai' (bechne wala) va Mushtari (khareedne wala) donoñ Muhrim haiñ aur jaanwar halaak huwa to donoñ par kaffara hai. Yeh hukm us waqt hai ke Ehraam ki haalat mein pakda aur Ehraam hi mein becha aur agar pakadne ke waqt Muhrim na tha aur bechne ke waqt hai to Bai' faasid hai aur agar pakadne ke waqt Muhrim tha aur bechne ke waqt nahiñ hai to Bai' jaaiz. [Jauharah]

Mas'alah-35:- Ghair-Muhrim ne Ghair-Muhrim ke haath jangal ka jaanwar becha aur Mushtari (kharidaar) ne abhi qabza na kiya tha ke donoñ mein se ek ne Ehraam baandh liya, to ab woh Bai' baatil ho gayi. [Jauharah]

Mas'alah-36:- Ehraam baandha aur uske haath mein jangal ka jaanwar hai to hukm hai ke chhod de aur na chhoda yahañ tak ke mar gaya to zamaan (jurmaana) de magar chhodne se uski milk se nahiñ nikalta jabke Ehraam se

pehle pakda tha aur yeh bhi shart hai ke bairoon-e-haram (haram ke baahar) pakda ho fa-lihaaza agar use kisi ne pakad liya to maalik us se le sakta hai. Jabke Ehraam se nikal chuka ho aur agar kisi aur ne iske haath se chhuda diya to yeh taawaan de aur agar jaanwar uske ghar hai to kuch muzaaiqa nahiñ ya paas hi hai magar pinjre mein hai to jab tak Haram se baahar hai chhodna zaroori nahiñ. Lihaaza agar mar gaya to kaffara laazim nahiñ.

[Jauharah, 'Aalamgiri]

Mas'alah-37:- Muhrim ne jaanwar pakda to uski milk na huwa, hukm hai ke chhod de agarche pinjre mein ho ya ghar par ho aur use koi pakadle to Ehraam ke baa'd us se nahiñ le sakta aur agar kisi doosre ne chhod diya to us se taawaan nahiñ le sakta aur doosre Muhrim maar daala to donoñ par kaffara hai magar pakadne waale ne jo kaffara diya hai, woh maarne waale se wasool kar sakta hai. [Jauharah, 'Aalamgiri]

Mas'alah-38:- Muhrim ne jangal ka jaanwar pakda to us par laazim hai ke jangal mein ya aisi jagah chhod de jahan woh panaah le sake, agar shaher mein la kar chhoda jahan uske pakadne jaane ka andesha hai to jurmaane se bari na hoga. [Mansak]

Mas'alah-39:- Kisi ne aisi jagah shikaar dekha ke maarne ke liye teer kamaan, gulel, bandooq waghairaha ki zaroorat hai aur Muhrim ne yeh cheezein use diñ to us par poora kaffara laazim aur shikaar zibah karna hai iske paas zibah karne ki cheez nahiñ, Muhrim ne chhuri di to kaffara hai aur agar iske paas zibah karne ki cheez hai aur Muhrim ne chhuri di to kaffara nahiñ magar karaahat hai. ['Aalamgiri]

Mas'alah-40:- Muhrim ne jaanwar par apna kutta ya baaz (falcon) sikhaaya huwa chhoda, usne shikaar ko maar daala to kaffara waajib hai aur agar Ehraam ki wajah se taa'meel-e-hukm-e-shara' (shari'at ke hukm par 'amal karne) ke liye baaz chhod diya, usne jaanwar ko maar daala ya sikhaane ke liye jaal phailaaya, usme jaanwar phans kar mar gaya ya kuwañ khoda tha usme gir kar mara, to in sooraton mein kaffara nahiñ. ['Aalamgiri]

[14].Haram Ke Jaanwar Ko Eezaa Dena:-

Mas'alah-01:- Haram ke jaanwar ko shikaar karna ya use kisi tarah eezaa (takleef) dena sabko haraam hai. Muhrim aur Ghair-Muhrim donoñ is hukm mein yaksaan haiñ. Ghair-Muhrim ne Haram ke jangal ka jaanwar zibah kiya to uski qeemat waajib hai aur us qeemat ke badle rozah nahiñ rakh sakta aur Muhrim hai to rozah bhi rakh sakta hai. [Durr-e-Mukhtaar]

Mas'alah-02:- Muhrim ne agar Haram ka jaanwar maara to ek hi kaffara waajib hoga 2 nahiñ aur agar woh jaanwar kisi ka mamlook (milkiyat) tha to maalik ko uski qeemat bhi de. Phir agar sikhaaya huwa ho maslan: toti (parrot) to maalik ko woh qeemat de jo seekhe huye ki hai aur kaffara mein be-sikhaaye huye ki qeemat. [Mansak]

Mas'alah-03:- Jo Haram mein daakhil huwa aur uske paas koi wahshi jaanwar ho agarche pinjre mein to hukm hai ke use chhod de, phir agar woh shikaari jaanwar baaz, shikra, bahri waghairaha hai aur usne is hukm-e-shara' ki taa'meel (shari'at ke hukm par 'amal karne) ke liye use chhoda, usne shikaar kiya to uske zimma taawaan nahiñ aur shikaar par chhoda to taawaan hai. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-04:- Ek shakhs doosre ka wahshi jaanwar ghasab karke Haram mein laya to waajib hai ke chhod de aur maalik ko qeemat de aur na chhoda balke maalik ko wapas diya to taawaan de. Ghasab ke baa'd Ehraam baandha jab bhi yahi hukm hai. [Raddul-Muhtaar, Waghaira]

Mas'alah-05:- 2 Ghair-Muhrim ne Haram ke jaanwar ko ek zarb mein maar daala to donoñ aadhi-aadhi qeemat den. Yunhi agar bahut se logoñ ne maara to sab par woh qeemat taqseem ho jayegi aur agar unme koi Muhrim bhi hai to 'alaawa uske jo uske hisse mein pada poori qeemat bhi kaffara mein de aur ek ne pehle zarb lagaayi phir doosre ne, to har ek ki zarb se uski qeemat mein jo kami hui woh de. Phir baaqi qeemat donoñ par taqseem ho jayegi is baqiya ka nisf-nisf donoñ den. ['Aalamgiri, Mansak]

Mas'alah-06:- Ek ne Haram ka jaanwar pakda, doosre ne maar daala to donoñ poori-poori qeemat deñ aur pakadne waale ko ikhtiyaar hai ke doosre se taawaan wasool karle. [**Aalamgiri**]

Mas'alah-07:- Chand shakhs Muhrim Makkah ke kisi makaan mein thahre, us makaan mein kabootar rehte the. Sab ne ek se kaha, darwaaza band kar de, usne darwaaza band kar diya aur sab Mina ko chale gaye, wapas aaye to kabootar piyaas se mare huye mile, to sab poora-poori kaffara deñ. [**Aalamgiri**]

Mas'alah-08:- Jaanwar ka kuch hissa Haram mein ho aur kuch baahar to agar khada ho aur uske sab paaun Haram mein hon ya ek hi paaun to woh Haram ka jaanwar hai, usko maarna haraam hai agar che sar Haram se baahar hai aur agar sirf sar Haram mein hai aur paaun sab ke sab baahar to qatl par jurmaana laazim nahiñ aur agar leta soya hai aur koi hissa bhi Haram mein hai to use maarna haraam. [**Raddul-Muhtar**]

Mas'alah-09:- Jaanwar Haram se baahar tha, usne teer chhoda woh jaanwar bhaga aur teer use us waqt laga ke Haram mein pahunch gaya tha to jurmaana laazim aur agar teer lagne ke baad bhaag kar Haram mein gaya aur wahiñ mar gaya to nahiñ magar uska khaana halaal nahiñ. [**Raddul-Muhtar**]

Mas'alah-10:- Jaanwar Haram mein nahiñ magar yeh shikaar karne wala Haram mein hai aur Haram hi se teer chhoda to jurmaana waajib. [**Aalamgiri**]

Mas'alah-11:- Jaanwar aur shikaari donoñ Haram se baahar haiñ magar teer Haram se hota huwa guzra to isme bhi baad 'Ulama taawaan waajib **karte** haiñ. Durr-e-Mukhtar mein yahi likha magar Bahrur-Raa'iq va Lubaab mein tasreeh hai ke isme taawaan nahiñ aur Allama Shaami ne farmaaya kalaam-e-'ulama se yahi saabit. Kutta ya baaz waghaira chhoda aur Haram se hota huwa guzra, uska bhi yahi hukm hai.

Mas'alah-12:- Jaanwar Haram se baahar tha us par kutta chhoda, kutte ne Haram mein jaakar pakda to us par taawaan nahiñ magar shikaar na khaaya jaye. [**Aalamgiri**]

Mas'alah-13:- Ghode waghaira kisi jaanwar par sawaar ja raha tha ya use haankta ya kheencha liye ja raha tha, uske haath paaun se koi jaanwar dab

kar mar gaya ya usne kisi jaanwar ko daant se kaata aur mar gaya to taawaan de. [**Aalamgiri**]

Mas'alah-14:- Bhediye par kutta chhoda, usne jaakar shikaar pakda ya bhediya pakadne ke liye jaal taana, usme shikaar phans gaya, to donoñ sooratoñ meñ taawaan kuch nahiñ. [**Aalamgiri**]

Mas'alah-15:- Jaanwar ko bhagaaya woh kuwayeñ meñ gir pada ya phisal kar gira aur mar gaya ya kisi cheez ki thokar lagi woh mar gaya to taawaan de. [**Aalamgiri**]

Mas'alah-16:- Haram ka jaanwar pakad laya aur use bairoon-e-haram chhod diya, ab kisi ne maar daala to pakadne waale par kaffara laazim hai aur agar kisi ne na bhi maara to jab tak aman ke saath Haram ki zameen meñ pahunch jaana ma'loom na ho, kaffara se bari na hoga. [**Mansak**]

Mas'alah-17:- Jaanwar Haram se baahar tha aur uska bahut chhota baccha Haram ke andar, Ghair-Muhrim ne us jaanwar ko maara to uska kaffara nahiñ magar baccha bhook se mar jayega to bacche ka kaffara dena hoga. [**Mansak**]

Mas'alah-18:- Hirni ko Haram se nikaala woh bacche jani phir woh mar gayi aur bacche bhi (mar gaye), to sabka taawaan de aur agar taawaan dene ke baa'd jani to bacchoñ ka taawaan laazim nahiñ. [**Durr-e-Mukhtaar, Waghaira**]

Mas'alah-19:- Parind darakht par baitha huwa hai aur woh darakht Haram se baahar hai magar jis shaakh par baitha hai woh Haram meñ hai to use maarna haraam hai. [**Durr-e-Mukhtaar, Waghaira**]

[15].Haram Ke Ped Waghaira Kaatna:-

Mas'alah-01:- Haram ke darakht 4 qism haiñ: [01].Kisi ne use boya hai aur woh aisa darakht hai jise log boya karte haiñ. [02].Boya hai magar is qism ka nahiñ jise log boya karte haiñ. [03].Kisi ne use boya nahiñ magar is qism se hai jise log boya karte haiñ. [04].Boya nahiñ, na is qism se hai jise log bote haiñ.

Pehli 3 qismoñ ke kaatne waghaira mein kuch nahiñ ya'ni us par jurmaana nahiñ. Raha yeh ke woh agar kisi ki milk hai to maalik taawaan (jurmaana) lega, chauthi qism mein jurmaana dena padega aur kisi ki milk hai to maalik taawaan bhi lega aur jurmaana usi waqt hai ke tar ho aur toota ya ukhda huwa na ho. Jurmaana yeh hai ke uski qeemat ka ghalla le kar masaakeen par Tasadduq kare, har miskeen ko ek sadqah aur agar qeemat ka ghalla poore sadqe se kam hai to ek hi miskeen ko de aur iske liye Haram ke masaakeen hona zaroor nahiñ aur yeh bhi ho sakta hai ke qeemat hi Tasadduq karde aur yeh bhi ho sakta hai ke us qeemat ka jaanwar khareed kar Haram mein zibah karde rozah rakhna kaafi nahiñ. [‘Aalamgiri, Durr-e-Mukhtaar, Waghairahuma]

Mas'alah-02:- Darakht ukheda aur uski qeemat bhi de di, jab bhi us se kisi qism ka nafa lena jaaiz nahiñ aur agar bech daala to Bai' ho jayegi magar uski qeemat Tasadduq kar de. [‘Aalamgiri]

Mas'alah-03:- Jo darakht sookh gaya use ukhaad sakta hai aur us se nafa bhi utha sakta hai. [‘Aalamgiri]

Mas'alah-04:- Darakht ukhaada aur taawaan bhi ada kar diya phir use wahiñ laga diya aur woh jam gaya phir usi ko ukhaada to ab taawaan nahiñ. [‘Aalamgiri]

Mas'alah-05:- Darakht ke patte tode agar is se darakht ko nuqsan na pahuncha to kuch nahiñ. Yunhi jo darakht phlta hai use bhi kaatne mein taawaan nahiñ jabke maalik se ijaazat le li ho use qeemat de de. [Durr-e-Mukhtaar]

Mas'alah-06:- Chand shakhsoñ ne mil kar darakht kaata to ek hi taawaan hai jo sab par taqseem ho jayega, khwaah sab Muhrim hoñ ya Ghair-Muhrim ya baa'z Muhrim baa'z Ghair-Muhrim. [‘Aalamgiri]

Mas'alah-07:- Haram ke peelu ya kisi darakht ki miswaak banana jaaiz nahiñ. [‘Aalamgiri]

Mas'alah-08:- Jis darakht ki jad Haram se baahar hai aur shaakhein Haram mein woh Haram ka darakht nahiñ aur agar tane ka baa'z hissa Haram mein hai aur baa'z baahar to woh Haram ka hai. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-09:- Apne ya jaanwar ke chalne mein ya khaima nasb karne mein kuch darakht jaate rahe to kuch nahiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-10:- Zaroorat ki wajah se Fatwa is par hai ke wahañ ki ghaas jaanwaroñ ko charaana jaaiz hai. Baaqi kaatna, ukhaadna, iska wahi hukm hai jo darakht ka hai. Siwa izkhir aur sookhi ghaas ke, ke inse har tarah intifaa' (faaida) jaaiz hai. Khumbi (mushrooms) ke todne, ukhaadne mein kuch muzaaiqa nahiñ. [Durr-e-Mukhtaar, Raddul-Muhtaar]

[16].Juñ Maarna:-

Mas'alah-01:- Apni juñ apne badan ya kapdoñ mein maari ya phenk di to ek mein roti ka tukda aur 2 ya 3 hoñ to ek mutthi naaj aur is se ziyada mein sadqah. [Durr-e-Mukhtaar]

Mas'alah-02:- Juyein maarne ko sar ya kapda dhoya ya dhoop mein daala, jab bhi yahi kaffare haiñ jo maarne mein the. [Durr-e-Mukhtaar]

Mas'alah-03:- Doosre ne uske kehne ya ishaara karne se iski (ya'ni haaji ki) juñ maari, jab bhi us par (ya'ni haaji par) kaffara hai agarche doosra Ehraam mein na ho. [Durr-e-Mukhtaar]

Mas'alah-04:- Zameen waghaira par giri hui juñ ya doosre ke badan ya kapdoñ ki maarne mein is par kuch nahiñ agarche woh doosra bhi Ehraam mein ho. [Bahar]

Mas'alah-05:- Kapda bheeg gaya tha sukhaane ke liye dhoop mein rakha, us se juyein mar gayiñ magar yeh maqsood na tha to kuch harj nahiñ. [Mansak, Mutawassit]

Mas'alah-06:- Haram ki khaak ya kankari laane mein harj nahiñ. ['Aalamgiri]

[17].Baghair Ehraam Meeqaat Se Guzarna:-

Mas'alah-01:- Meeqaat ke baahar se jo shakhs aaya aur baghair Ehraam Makkah-e-Mu'azzamah ko gaya to agarche na Hajj ka iraada ho, na 'Umrah

ka magar Hajj ya 'Umrah waajib ho gaya phir agar Meeqaat ko wapas na gaya, yahiñ Ehraam baandh liya to **Dam** waajib hai aur Meeqaat ko wapas jaakar Ehraam baandh kar aaya to Dam saaqit aur Makkah-e-Mu'azzamah mein daakhil hone se jo us par Hajj ya 'Umrah waajib huwa tha uska Ehraam baandha aur ada kiya to bari-uz-zimma ho gaya. Yunhi agar Hajjatul-Islaam ya Nafl ya mannat ka 'Umrah ya Hajj jo us par tha, uska Ehraam baandha aur usi saal ada kiya jab bhi bari-uz-zimma ho gaya aur agar is saal ada na kiya to is se bari-uz-zimma na huwa, jo Makkah mein jaane se waajib huwa tha. [**Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-02:- Chand baar baghair Ehraam Makkah-e-Mu'azzamah ko gaya, pichhli baar Meeqaat ko wapas aakar Hajj ya 'Umrah ka Ehraam baandh kar ada kiya, to sirf is baar jo Hajj ya 'Umrah waajib huwa tha, is se bari-uz-zimma huwa, pehlon se nahiñ. [**Aalamgiri**]

Mas'alah-03:- Hajj ya 'Umrah ka iraada hai aur baghair Ehraam Meeqaat se aage badha to agar yeh andesha hai ke Meeqaat ko wapas jayega to Hajj faut ho jayega to wapas na ho, wahiñ se Ehraam baandh le aur Dam de aur agar yeh andesha na ho to wapas aaye. Phir agar Meeqaat ko baghair Ehraam aaya to Dam saaqit. Yunhi agar Ehraam baandh kar aaya aur Labbaik keh chuka hai to **Dam** saaqit aur nahiñ kaha to nahiñ. [**Aalamgiri**]

Mas'alah-04:- Meeqaat se baghair Ehraam gaya phir 'Umrah ka Ehraam baandha aur 'Umrah ko faasid kar diya, phir Meeqaat se Ehraam baandh kar 'Umrah ki qaza ki, to Meeqaat se be Ehraam guzarne ka **Dam** saaqit ho gaya. [**Durr-e-Mukhtaar**]

Mas'alah-05:- Mutamatte' ne Haram ke baahar se Hajj ka Ehraam baandha, use hukm hai ke jab tak Wuqoof-e-'Arafah na kiya aur Hajj faut hone ka andesha na ho to Haram ko wapas aaye, agar wapas na aaya to Dam waajib hai aur agar wapas huwa aur Labbaik keh chuka hai to Dam saaqit hai, nahiñ to nahiñ aur baahar jaakar Ehraam nahiñ baandha tha aur wapas aaya aur yahañ se Ehraam baandha to kuch nahiñ. Makkah mein jisne Iqaamat karli hai uska bhi yahi hukm hai aur agar Makkah wala kisi kaam se Haram ke baahar gaya tha aur wahiñ se Hajj ka Ehraam baandh kar Wuqoof kar

liya to kuch nahiñ aur agar 'Umrah ka Ehraam Haram mein baandha to **Dam** laazim aaya. [**Aalamgiri, Raddul-Muhtaar**]

Mas'alah-06:- Na-Baaligh baghair Ehraam Meeqaat se guzra phir baaligh ho gaya aur wahiñ se Ehraam baandh liya to Dam laazim nahiñ aur ghulaam agar baghair Ehraam guzra phir uske Aqa ne Ehraam ki ijaazat de di aur usne Ehraam baandh liya to **Dam** laazim hai jab azaad ho ada kare. [**Aalamgiri**]

Mas'alah-07:- Meeqaat se baghair Ehraam guzra phir 'Umrah ka Ehraam baandha iske baa'd Hajj ka ya Qiraan kiya to Dam laazim hai aur agar pehle Hajj ka baandha phir Haram mein 'Umrah ka, to 2 **Dam**. [**Aalamgiri**]

[18].Ehraam Hote Huye Doosra Ehraam Baandhna:-

Mas'alah-01:- Jo shakhs Meeqaat ke andar rehta hai usne Hajj ke mahinoñ mein 'Umrah ka Tawaaf ek phera bhi kar liya, uske baa'd Hajj ka Ehraam baandha to use tod de aur Dam waajib hai. Is saal 'Umrah karle, saal-e-'aainda Hajj aur agar 'Umrah tod kar Hajj kiya to 'Umrah saaqit (mu'aaf) ho gaya aur Dam de aur donoñ kar liye to ho gaye magar gunahgaar huwa aur **Dam** waajib. [**Durr-e-Mukhtaar**]

Mas'alah-02:- Hajj ka Ehraam baandha phir 'Arafa ke din ya raat mein doosre Hajj ka Ehraam baandha to use tod de aur Dam de aur Hajj va 'Umrah us par waajib aur agar 10'wiñ ko doosre Hajj ka Ehraam baandha aur halq kar chuka hai to ba-dastoor Ehraam mein rahe aur doosre ko saal-e-'aainda mein poora kare aur Dam waajib nahiñ aur halq nahiñ kiya hai to **Dam** waajib. [**Raddul-Muhtaar**]

Mas'alah-03:- 'Umrah ke tamaam af'aal kar chuka tha sirf halq baaqi tha ke doosre 'Umrah ka Ehraam baandha to **Dam** waajib hai aur gunahgaar huwa. [**Durr-e-Mukhtaar**]

Mas'alah-04:- Baahar ke rehne waale ne pehle Hajj ka Ehraam baandha aur Tawaaf-e-Qudoom se peshtar 'Umrah ka Ehraam baandh liya to Qaarin ho gaya magar isaa't (buri baat) hui aur shukraana ki qurbaani kare aur 'Umrah

ke aksar Tawaaf ya'ni 4 phere se pehle Wuqoof kar liya to 'Umrah baatil ho gaya. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-05:- Tawaaf-e-Qudoom ka ek phera bhi kar liya to 'Umrah ka Ehraam baandhna jaaiz nahiñ phir bhi agar baandh liya to behtar yeh hai ke 'Umrah tod de aur qaza kare aur Dam de aur agar nahiñ toda aur donoñ kar liye to Dam de. [Durr-e-Mukhtaar]

Mas'alah-06:- 10`wiñ se 13`win tak Hajj karne waale ko 'Umrah ka Ehraam baandhna mamnu' hai, agar baandha to tod de aur uski qaza kare aur Dam de aur kar liya to ho gaya magar Dam waajib hai. [Durr-e-Mukhtaar]

Chapter:- 12

Muhsar Ka Bayaan

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Muhsar Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

فَإِنْ أَحْصَيْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۖ

[Surah-Al-Baqarah (2), Aayat-196]

Tarjama:- Agar Hajj-o-'Umrah se tum rok diye jao to jo qurbaani muyassar aaye karo aur apne sar na mundaao, jab tak qurbaani apni jagah (Haram) mein na pahunch jaye.

Aur Farmata Hai:-

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ (٢٥)

[Surah-Al-Hajj (22), Aayat-25]

Tarjama:- Beshak woh jinhoñ ne kufr kiya aur rokthe haiñ Allah (عزوجل) ki raah se aur masjid-e-haraam se, jisko hamne sab logoñ ke liye muqarrar kiya, isme wahañ ke rehne waale aur baahar waale baraabar haq rakhte haiñ aur jo is mein na-haq ziyadati ka iraada kare, ham use dard-naak 'azaab chakhaayenge.

(Ahaadees)

Hadees-01:- Saheeh Bukhaari Shareef mein 'Abdullah Bin 'Umar (رضي الله تعالى) se marvi, ke ham Rasoolullah (ﷺ) ke saath chale, Kuffaar-e-Quraish Ka'bah tak jaane se maane' huye (ya'ni unhoñ ne roka), Nabi (ﷺ) ne Qurbaaniyaañ kin aur sar mundaaya aur Sahaaba ne baal katarwaaye. Neez Bukhaari mein Miswar Bin Makhramah (رضي الله تعالى) se marvi, ke Rasoolullah (ﷺ) ne halq se pehle qurbaani ki aur Sahaaba ko bhi isi ka hukm farmaya.

Hadees-02:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah va Daarmi Hajjaaj Bin 'Amr Al-Ansaari (رضي الله تعالى) se raavi, ke Rasoolullah (ﷺ) ne farmaya:

“Jiski haddi toot jaye ya langda ho jaye to Ehraam khol sakta hai aur saal-e-‘aainda usko Hajj karna hoga.” Aur Abu Dawood ki ek riwaayat mein hai: ya bimaar ho jaye.

Mas`alah-01:- Jisne Hajj ya ‘Umrah ka Ehraam baandha magar kisi wajah se poora na kar saka, use Muhsar kehte haiñ. Jin wujooh (wajhoñ) se Hajj ya ‘Umrah na kar sake woh yeh haiñ:

- ❖ [01].Dushman.
- ❖ [02].Darinda.
- ❖ [03].Marz ke safar karne aur sawaar hone mein uske ziyada hone ka gumaan-e-ghaalib hai.
- ❖ [04].Haath paauñ toot jaana.
- ❖ [05].Qaid.
- ❖ [06].‘Aurat ke mahram ya shauhar jiske saath ja rahi thi uska intiqaal ho jaana.
- ❖ [07].‘Iddat.
- ❖ [08].Masaarif (akhraajaat) ya sawaari ka halaak ho jaana.
- ❖ [09].Shauhar Hajj-e-Nafl mein ‘aurat ko aur Maula laundi ghulaam ko mana’ kar de.

Mas`alah-02:- Masaarif chori gaye ya sawaari ka jaanwar halaak ho gaya, to agar paidal nahiñ chal sakta to Muhsar hai warna nahiñ. [**‘Aalamgiri**]

Mas`alah-03:- Soorat-e-mazkoora (zikh ki gayi sooraton) mein filhaal to paidal chal sakta hai magar ‘aainda majboor ho jayega, use Ehraam khol dena jaaiz hai. [**Raddul-Muhtaar**]

Mas`alah-04:- ‘Aurat ka shauhar ya mahram mar gaya aur wahañ se Makkah-e-Mu‘azzamah masaafat-e-safar ya’ni 3 din ki raah se kam hai to Muhsar nahiñ aur 3 din ya ziyada ki raah hai to agar wahañ thaherne ki jagah hai to Muhsar hai warna nahiñ. [**‘Aalamgiri, Raddul-Muhtaar**]

Mas'alah-05:- 'Aurat ne baghair shauhar ya mahram ke Ehraam baandha to woh bhi Muhsar hai ke use baghair unke safar haraam hai. [**'Aalamgiri**]

Mas'alah-06:- 'Aurat ne Hajj-e-Nafl ka Ehraam baghair ijaazat-e-shauhar baandha to shauhar mana' kar sakta hai, lihaaza agar mana' karde to Muhsar hai agarche uske saath mahram bhi ho aur Hajj-e-Farz ko mana' nahiñ kar sakta, al-batta agar waqt se bahut pehle Ehraam baandha to shauhar khulwa sakta hai. [**Raddul-Muhtaar**]

Mas'alah-07:- Maula ne ghulaam ko ijaazat de di phir bhi mana' karne ka ikhtiyaar hai agarche baghair zaroorat mana' karna makrooh hai aur laundi ko Maula ne ijaazat de di to uske shauhar ko rokne ka haq haasil nahiñ hai. [**Raddul-Muhtaar**]

Mas'alah-08:- 'Aurat ne Ehraam baandha iske baa'd shauhar ne Talaq de di, to Muhsar hai, agarche Mahram bhi hamraah (saath mein) maujood ho. [**Raddul-Muhtaar**]

Mas'alah-09:- Muhsar ko yeh ijaazat hai ke Haram ko qurbaani bhej de, jab qurbaani ho jayegi uska Ehraam khul jayega ya qeemat bhej de ke wahañ jaanwar khareed kar zibah kar diya jaye baghair iske Ehraam nahiñ khul sakta, jab tak Makkah-e-Mu'azzamah pahunch kar Tawaaf-o-Sa'ee-o-Halq na karle, rozah rakhne ya sadqah dene se kaam na chalega agarche qurbaani ki istitaa'at (taaqaat) na ho. Ehraam baandhte waqt agar shart lagaayi hai ke kisi wajah se wahañ tak na pahunch sakooñ to Ehraam khol dunga, jab bhi yahi hukm hai is shart ka kuch asar nahiñ. [**'Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-10:- Yeh zaroori 'amr (baat) hai ke jiske haath qurbaani bheje us se thehra le ke fulaañ din fulaañ waqt qurbaani zibah ho aur woh waqt guzarne ke baa'd Ehraam se baahar hoga phir agar usi waqt qurbaani hui jo thehra tha ya us se peshtar fabiha (to behtar hai) aur agar baa'd mein hui aur use ab ma'loom huwa to zibah se pehle chunke Ehraam se baahar huwa lihaaza **Dam** de. Muhsar ko Ehraam se baahar aane ke liye halq shart nahiñ magar behtar hai. [**'Aalamgiri, waghaira**]

Mas'alah-11:- Muhsar agar Mufrid ho ya'ni sirf Hajj ya sirf 'Umrah ka Ehraam baandha hai to ek qurbaani bheje aur 2 bhejeiñ to pehli hi ke zibah

se Ehraam khul gaya aur Qaarin ho to 2 bheje ek se kaam na chalega. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-12:- Is qurbaani ke liye Haram shart hai bairoon-e-haram (haram ke baahar) nahiñ ho sakti, 10'wiñ, 11'wiñ, 12'wiñ taareekhoñ ki shart nahiñ, pehle aur baa'd ko bhi ho sakti hai. [Durr-e-Mukhtaar]

Mas'alah-13:- Qaarin ne apne khayaal se 2 qurbaaniyoñ ke daam bheje aur wahañ un daamoñ ki ek hi mili aur zibah kar di to yeh na kaafi hai. [Raddul-Muhtaar]

Mas'alah-14:- Qaarin ne do qurbaaniyaañ bhejeiñ aur yeh mu'ayyan (muta'ayyan/fix) na kiya ke yeh Hajj ki hai aur yeh 'Umrah ki to bhi kuch muzaaiqa (harj) nahiñ magar behtar yeh hai ke mu'ayyan karde ke yeh Hajj ki hai aur yeh 'Umrah ki. [Aalamgiri]

Mas'alah-15:- Qaarin ne 'Umrah ka Tawaaf kiya aur Wuqoof-e-'Arafah se peshtar (pehle) Muhsar huwa to ek qurbaani bheje aur Hajj ke badle ek Hajj aur ek 'Umrah kare doosra 'Umrah us par nahiñ. [Aalamgiri]

Mas'alah-16:- Agar Ehraam mein Hajj ya 'Umrah kisi ki niyyat nahiñ thi to ek jaanwar bhejna kaafi hai aur ek 'Umrah karna hoga aur agar niyyat thi magar yeh yaad nahiñ ke kaahe ki niyyat thi to ek jaanwar bhej de aur ek Hajj aur ek 'Umrah kare aur agar do Hajj ka Ehraam baandha to 2 Dam dekar Ehraam khole aur 2 'Umre ka Ehraam baandha aur ada karne ke liye Makkah-e-Mu'azzamah ko chala magar na ja saka to ek Dam de aur chala na tha ke Muhsar ho gaya to 2 Dam de aur usko 2 'Umre karne honge. [Aalamgiri]

Mas'alah-17:- 'Aurat ne Hajj-e-Nafl ka Ehraam baandha tha agar che shauhar ki ijaazat se phir shauhar ne Ehraam khulwa diya, to uska Ehraam khulne ke liye qurbaani ka zibah ho jaana zaroor nahiñ balke har aisa kaam jo Ehraam mein mana' tha uske karne se Ehraam se baahar ho gayi magar is par bhi qurbaani ya iski qeemat bhejna zaroor hai aur agar Hajj ka Ehraam tha to ek Hajj aur ek 'Umrah qaza karna hoga aur agar shauhar ya mahram ke mar jaane se Muhsar hui ya Hajj-e-Farz ka Ehraam tha aur baghair mahram ja rahi thi shauhar ne mana' kar diya to isme baghair qurbaani zibah huye Ehraam se baahar nahiñ ho sakti. [Mansak]

Mas'alah-18:- Muhsar ne qurbaani nahiñ bheje waise hi ghar ko chala aaya aur Ehraam baandhe huye reh gaya to yeh bhi jaaiz hai. [Durr-e-Mukhtaar]

Mas'alah-19:- Woh maane' (rukaawat) jiski wajah se rukna huwa tha jaata raha aur waqt itna hai ke Hajj aur Qurbaani donoñ pa lega, to jaana farz hai, ab agar gaya aur Hajj pa liya fabiha (to theek hai), warna 'Umrah karke Ehraam se baahar ho jaye aur qurbaani ka jaanwar jo bheja tha mil gaya to jo chahe kare. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-20:- Maane' jaata raha aur isi saal Hajj kiya to qaza ki niyyat na kare aur ab Mufrid par 'Umrah bhi waajib nahiñ. ['Aalamgiri]

Mas'alah-21:- Wuqoof-e-'Arafah ('Arafah mein thaherne) ke baa'd Ihsaar nahiñ ho sakta (ya'ni hajj se ab apne aap ko nahiñ rok sakta) aur agar Makkah hi mein hai magar Tawaaf aur Wuqoof-e-'Arafah donoñ par qaadir na ho to Muhsar hai aur donoñ mein se ek par qaadir hai to nahiñ. ['Aalamgiri, waghaira]

Mas'alah-22:- Muhsar qurbaani bhej kar jab Ehraam se baahar ho gaya ab uski qaza karna chaahata hai to agar sirf Hajj ka Ehraam tha to ek Hajj aur ek 'Umrah kare aur Qiraan tha to ek Hajj 2 'Umre aur yeh ikhtiyaar hai ke qaza mein Qiraan kare, phir ek 'Umrah ya teenoñ alag-alag kare aur agar Ehraam 'Umrah ka tha to sirf ek 'Umrah karna hoga. ['Aalamgiri, waghaira]

Chapter:- 13

Hajj Faut Hone Ka Bayaan

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- Masaail-e-Fiqhiyyah..... 217

Hajj Faut Hone Ka Bayaan:-

Hadees-01:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah va Daarmi 'Abdul Rehman Bin Ya'mar Daili (رضي الله عنه) se raavi, kehte haiñ maine Rasoolullah (ﷺ) ko farmate suna ke: "Hajj 'Arafah hai, jisne Muzdalifah ki raat mein tulu'-e-fajr se qabl (pehle) Wuqoof-e-'Arafah pa liya usne Hajj pa liya."

Hadees-02:- Daar-e-Qutni ne Ibn-e-'Umar va Ibn-e-'Abbaas (رضي الله تعالى عنهم) se riwaayat ki, ke Rasoolullah (ﷺ) ne farmaya: "Jiska Wuqoof-e-'Arafah raat tak mein faut ho gaya, uska Hajj faut ho gaya to ab use chahiye ke 'Umrah karke Ehraam khol daale aur saal-e-'aainda Hajj kare."

(Masaail-e-Fiqhiyyah)

Mas'alah-01:- Jiska Hajj faut ho gaya ya'ni Wuqoof-e-'Arafah ('Arafah mein thaherna) use na mila to Tawaaf-o-Sa'ee kar ke sar munda kar ya baal katarwa kar Ehraam se baahar ho jaye aur saal-e-'aainda Hajj kare aur us par Dam waajib nahiñ. [Jauharah]

Mas'alah-02:- Qaarin ka Hajj faut ho gaya to 'Umrah ke liye Sa'ee va Tawaaf kare phir ek aur Tawaaf va Sa'ee karke halq kare aur Dam-e-Qiraan (Qiraan ka dam) jaata raha aur pichhla Tawaaf jise kar ke Ehraam se baahar hoga use shuru' karte hi Labbaik mauqoof (stop) karde aur saal-e-'aainda Hajj ki qaza kare, 'Umrah ki qaza nahiñ kyun ke 'Umrah kar chuka. [Mansak, 'Aalamgiri]

Mas'alah-03:- Tamatto' wala qurbaani ka jaanwar laya tha Tamatto' baatil ho gaya to jaanwar ko jo chahe kare. ['Aalamgiri]

Mas'alah-05:- 'Umrah faut nahiñ ho sakta ke uska waqt 'umr bhar hai aur jiska Hajj faut ho gaya us par Tawaaf-e-Sadr nahiñ. ['Aalamgiri, waghaira]

Mas'alah-06:- Jiska Hajj faut huwa usne Tawaaf-o-Sa'ee karke Ehraam na khola aur usi Ehraam se saal-e-'aainda Hajj kiya to yeh Hajj saheeh na huwa. [Mansak]

Chapter:- 14

Hajj-e-Badal Ka Bayaan

- Ahaadees..... 219
- Masaail-e-Fiqhiyyah..... 220
- 'Ibaadat 3 Qism Hai..... 220
- Hajj-e-Badal Ke Sharaa'it..... 220

Hajj-e-Badal Ka Bayaan:-

Hadees-01:- Daar-e-Qutni Ibn-e-'Abbaas رضي الله تعالى عنهما se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo apne waalidain ki taraf se Hajj kare ya unki taraf se taawaan ada kare, roz-e-qayamat Abraar (nekokaar) ke saath uthaaya jayega."

Hadees-02:- Neez Jaabir (رضي الله عنه) se raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jo apne maa baap ki taraf se Hajj kare to unka Hajj poora kar diya jayega aur uske liye 10 Hajj ka sawaab hai."

Hadees-03:- Neez Zaid Bin Arqam (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab koi apne waalidain ki taraf se Hajj karega to maqbool hoga aur unki roohein khush hongy aur yeh **Allah** (عز وجل) ke nazdeek nekokaar likha jayega."

Hadees-04:- Abu Hafs Kabeer Anas (رضي الله عنه) se raavi, ke unhoñ ne **Rasoolullah** (ﷺ) se suwaal kiya, ke ham apne murdoñ ki taraf se sadqah karte aur unki taraf se Hajj karte aur unke liye du'a karte haiñ, aaya yeh unko pahunchta hai?. Farmaya: "Haañ beshak unko pahunchta hai aur beshak woh is se khush hote haiñ jaise tumhaare paas tabaq mein koi cheez hadiya ki jaye to tum khush hote ho."

Hadees-05:- Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se marvi, ke ek 'aurat ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mere baap par Hajj farz hai aur woh bahut boodhe haiñ ke sawaari par baith nahiñ sakte kya maiñ unki taraf se Hajj karuñ?. Farmaya: "Haañ."

Hadees-06:- Abu Dawood va Tirmizi va Nasaa'i Abi Ruzain 'Uqaili (رضي الله عنه) se raavi, yeh **Nabi** (ﷺ) ki khidmat mein haazir huye aur 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) mere baap bahut boodhe haiñ Hajj-o-'Umrah nahiñ kar sakte aur haudaj par bhi nahiñ baith sakte. Farmaya: "Apne baap ki taraf se Hajj-o-'Umrah karo."

Mas'alah-01:- 'Ibaadat 3 qism hai: [01].Badani. [02].Maali. [03].Murakkab.

- ❖ **'Ibaadat-e-Badani** mein niyaabat nahiñ ho sakti ya'ni ek ki taraf se doosra ada nahiñ kar sakta, jaise: namaaz, rozah.
- ❖ **Maali** mein niyaabat bahar-haal jaari ho sakti hai, jaise: zakaat va sadqah.
- ❖ **Murakkab** mein agar aajiz ho to doosra iski taraf se kar sakta hai warna nahiñ, jaise: Hajj.

Raha sawaab pahunchana ke jo kuch 'ibaadat ki uska sawaab fulaañ ko pahunche, isme kisi 'ibaadat ki takhsees nahiñ har 'ibaadat ka sawaab doosre ko pahuncha sakta hai. Namaaz, rozah, zakaat, sadqah, hajj, tilaawat-e-qur'aan, zikr, ziyaarat-e-quboor, farz-o-nafl sabka sawaab zinda ya murda ko pahuncha sakta hai aur yeh na samjha chahiye ke farz ka pahuncha diya to apne paas kiya reh gaya ke sawaab pahunchaane se apne paas se kuch na gaya, lihaaza farz ka sawaab pahunchaane se phir woh farz 'aud na karega (ya'ni woh farz ibaadat jis ka sawaab kisi ko pesh kar diya gaya woh dubaara farz na hogi) ke yeh to ada kar chuka, iske zimme se saaqit ho chuka warna sawaab kis shai ka pahunchata hai. [Durr-e-Mukhtaar, Raddul-Muhtaar, 'Aalamgiri]

Is se ba-khoobi ma'loom ho gaya ke Faatiha murawwaja (jiska riwaaj hai) jaaiz hai ke woh isaal-e-sawaab hai aur isaal-e-sawaab jaaiz balke mahmood (pasandeeda), al-batta kisi mu'aawaza par isaal-e-sawaab karna maslan: baa'z log kuch le kar Qur'aan-e-Majeed ka sawaab pahunchate haiñ yeh na-jaaiz hai ke pehle jo padh chuka hai uska mu'aawaza liya, to yeh bai' (khareed-o-farokht) hui aur bai' qat'an baatil-o-haraam aur agar ab jo padhega iska sawaab pahunchayega to yeh ijaara (ek tarah ka badla) huwa aur taa'at (ibaadat) par ijaara baatil, siwa un 3 cheezoñ ke jinka bayaan aayega. [Raddul-Muhtaar]

(Hajj-e-Badal Ke Sharaa'it)

Mas'alah-01:- Hajj-e-Badal ke liye chand sharteiñ haiñ:

[01].Jo Hajj-e-Badal karaata ho us par Hajj farz ho ya'ni agar farz na tha aur Hajj-e-Badal karaaya to Hajj-e-Farz ada na huwa, lihaaza agar baa'd mein Hajj is par farz huwa to yeh Hajj iske liye kaafi na hoga balke agar aajiz ho to (ya'ni hajj par jaane ki badani taaqat na ho to) phir Hajj karaaye aur qaadir ho to khud kare.

[02].Jiski taraf se Hajj kiya jaye woh aajiz ho ya'ni woh khud Hajj na kar sakta ho agar is qaabil ho ke khud kar sakta hai, to uski taraf se nahiin ho sakta agarche baa'd mein aajiz ho gaya, lihaaza us waqt agar aajiz na tha phir aajiz ho gaya to ab dubaara Hajj karaaye.

[03].Waqt-e-Hajj se maut tak 'uzr baraabar baaqi rahe agar darmiyaan mein is qaabil ho gaya ke khud Hajj kare to pehle jo Hajj kiya ja chuka hai woh na kaafi hai. Haañ agar woh koi aisa 'uzr tha, jiske jaane ki ummeed hi na thi aur ittifaaqan jaata raha to woh pehla Hajj jo uski taraf se kiya gaya kaafi hai maslan: woh naabeena (andha) hai aur Hajj karaane ke baa'd ankhiyaara (aankh wala) ho gaya to ab dubaara Hajj karaane ki zaroorat na rahi.

[04].Jiski taraf se kiya jaye usne hukm diya ho baghair uske hukm ke nahiin ho sakta. Haañ waaris ne mooris ki taraf se kiya to usme hukm ki zaroorat nahiin.

[05].Masaarif (akhraajaat) uske maal se hoñ jiski taraf se Hajj kiya jaye, lihaaza agar maamoor ne (ya'ni jise hajj karne ka hukm diya hai usne) apna maal sarf (kharch) kiya Hajj-e-Badal na huwa ya'ni jabke tabarru'an (bhalaai ke taur par) aisa kiya ho aur agar kul ya aksar apna maal sarf (kharch) kiya aur jo kuch usne diya hai itna hai ke kharch usme se wasool kar lega to ho gaya aur itna nahiin ke jo kuch apna kharch kiya hai wasool karle to agar ziyada hissa uska hai jisne hukm diya hai to ho gaya warna nahiin.

Mas`alah-02:- Apna aur uska maal ek mein mila diya aur jitna usne diya tha utna ya usme se ziyada hisse ki baraabar kharch kiya to Hajj-e-Badal ho gaya aur is milaane ki wajah se us par taawaan laazim na aayega balke apne saathiyon ke maal ke saath bhi mila sakta hai. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-03:- Wasiyyat ki thi ke mere maal se Hajj kara diya jaye aur waaris ne apne maal se tabarru'an karaaya to Hajj-e-Badal na huwa aur agar apne maal se Hajj kiya yuñ ke jo kharch hoga tarka (mayyit ke chhode huye maal) mein se le lega to ho gaya aur lene ka iraada na ho to nahiñ aur ajnabi ne Hajj-e-Badal apne maal se kara diya to na huwa agarche wapas lene ka iraada ho agarche woh khud isi ko Hajj-e-Badal karne ke liye keh gaya ho. Aur agar yuñ wasiyyat ki ke meri taraf se Hajj-e-Badal kara diya jaye aur yeh na kaha ke mere maal se aur waaris ne apne maal se Hajj kara diya agarche lene ka iraada bhi na ho, ho gaya. [Raddul-Muhtaar]

Mas'alah-04:- Mayyit ki taraf se Hajj karne ke liye maal diya aur woh kaafi tha magar usne apna maal bhi kuch kharch kiya hai to jo kharch huwa wasool karle aur agar na kaafi tha magar aksar mayyit ke maal se sarf huwa to mayyit ki taraf se ho gaya, warna nahiñ. [‘Aalamgiri]

[06].Jisko hukm diya wahi kare, doosre se usne Hajj karaya to na huwa.

Mas'alah-05:- Mayyit ne wasiyyat ki thi ke meri taraf se fulaañ shakhs Hajj kare aur woh mar gaya ya usne inkaar kar diya, ab doosre se Hajj kara liya gaya to jaaiz hai. [Raddul-Muhtaar]

[07].Sawaari par Hajj ko jaye paidal Hajj kiya to na huwa, lihaaza sawaari mein jo kuch sarf (kharch) huwa dena padega. Haañ agar kharch mein kami padi to paidal bhi ho jayega. Sawaari se muraad yeh hai ke aksar raasta sawaari par qata' (tay) kiya ho.

[08].Uske watan se Hajj ko jaye. [09].Meeqaat se Hajj ka Ehraam baandhe agar usne iska hukm kiya ho.

[10].Uski niyyat se Hajj kare aur afzal yeh hai ke zubaan se bhi **لَبَّيْكَ عَنْ فُلَانٍ** (fulaañ ki jagah jiske naam par hajj karna chaahta hai uska naam le maslan: Labbaik 'An 'Abdillah) keh le aur agar uska naam bhool gaya hai to yeh niyyat karle ke jisne mujhe bheja hai uski taraf se karta huñ aur inke 'alaawa aur bhi sharaa'it haiñ jo zimnan mazkoor (apni jagah par zikr) hongi. Yeh shartein jo mazkoor huiñ Hajj-e-Farz mein haiñ, Hajj-e-Nafl ho to inme se koi shart nahiñ. [Raddul-Muhtaar]

Mas'alah-06:- Ehraam baandhte waqt yeh niyyat na thi ke kis ki taraf se Hajj karta huñ, to jab tak Hajj ke af'aal shuru' na kiye ikhtiyaar hai ke niyyat karle. [Raddul-Muhtaar]

Mas'alah-07:- Jisko bheje us se yuñ na kahe ke: maine tujhe apni taraf se Hajj karne ke liye ajeer (mazdoor) banaaya ya naukar rakha, ke 'ibaadat par ijaara kaisa, balke yuñ kahe ke: maine apni taraf se tujhe Hajj ke liye hukm diya aur agar ijaara ka lafz kaha jab bhi Hajj ho jayega magar ujrat kuch na milegi sirf masaarif milenge. [Raddul-Muhtaar]

Mas'alah-08:- Hajj-e-Badal ki sab shartein jab paayi jayein to jiski taraf se kiya gaya uska farz ada huwa aur yeh Hajj karne wala bhi sawaab paayega magar is Hajj se uska Hajjatul-Islaam (farz hajj) ada na hoga. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-09:- Behtar yeh hai ke Hajj-e-Badal ke liye aisa shakhs bheja jaye jo khud Hajjatul-Islaam (farz hajj) ada kar chuka ho aur agar aise ko bheja jisne khud nahiñ kiya hai, jab bhi Hajj-e-Badal ho jayega. [Aalamgiri] Aur agar khud is par Hajj farz ho aur ada na kiya ho to use bhejna makrooh-e-tahreemi hai. [Mansak]

Mas'alah-10:- Afzal yeh hai ke aise shakhs ko bhejein jo Hajj ke tareeqe aur uske af'aal se aagah ho aur behtar yeh hai ke azaad mard ho aur agar azaad 'aurat ya ghulaam ya baandi ya muraahiq ya'ni qareeb-ul-buloogh (baaligh hone ke qareeb) bacche se Hajj karaaya jab bhi ada ho jayega. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-11:- Majnoon ya kaafir (maslan wahaabi-e-zamaana waghaira) ko bheja to ada na huwa ke yeh iske ahl hi nahiñ. [Durr-e-Mukhtaar]

Mas'alah-12:- Do shakhson ne ek hi ko Hajj-e-Badal ke liye bheja, usne ek Hajj mein donoñ ki taraf se Labbaik kaha to donoñ mein kisi ki taraf se na huwa balke is Hajj karne waale ka huwa aur donoñ ko taawaan (jurmaana) de aur ab agar chahe ke donoñ mein se ek ke liye karde to yeh bhi nahiñ kar sakta aur agar ek ki taraf se Labbaik kaha magar yeh mu'ayyan (muta'ayyan/fix) na kiya ke kiski taraf se, to agar yunhi mubham (posheeda) rakha jab bhi kisi ka na huwa aur agar baa'd mein ya'ni Af'aal-e-Hajj ada karne se pehle mu'ayyan kar diya to jiske liye kiya uska ho gaya aur agar

Ehraam baandhte waqt kuch na kaha ke kis ki taraf se hai na mu'ayyan na mubham jab bhi yahi donoñ soorateiñ haiñ. [**'Aalamgiri**]

Mas'alah-13:- Maa baap donoñ ki taraf se Hajj kiya to use ikhtiyaar hai ke is Hajj ko baap ke liye karde ya maa ke liye aur uska Hajj-e-Farz ada hoga ya'ni jabke un donoñ ne use hukm na kiya aur agar Hajj ka hukm diya ho to isme bhi wahi ahkaam haiñ jo upar mazkoor huye aur agar baghair kahe apne aap 2 shakhsoñ ki taraf se Hajj-e-Nafl ka Ehraam baandha to ikhtiyaar hai jiske liye chahe kar de magar is se uska farz ada na hoga jabke woh ajnabi hai. Yunhi sawaab pahunchaane ka bhi ikhtiyaar rahe balke sawaab to donoñ ko pahuncha sakta hai. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-14:- Hajj farz hone ke baa'd majnoon ho gaya to uski taraf se Hajj-e-Badal karaaya ja sakta hai. [**Raddul-Muhtaar**]

Mas'alah-15:- Sirf Hajj ya sirf 'Umrah ko kaha tha usne donoñ ka Ehraam baandha, khwaah donoñ usi ki taraf se kiye ya ek uski taraf se, doosra apni ya kisi aur ki taraf se, bahar-haal uska (ya'ni jisne kaha tha uska) Hajj ada na huwa, taawaan dena aayega. [**'Aalamgiri**]

Mas'alah-16:- Hajj ke liye kaha tha usne 'Umrah ka Ehraam baandha, phir Makkah-e-Mu'azzamah se Hajj ka, jab bhi uski mukhaalifat hui lihaaza taawaan de. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-17:- Hajj ke liye kaha tha usne Hajj karne ke baa'd 'Umrah kiya ya 'Umrah ke liye kaha tha usne 'Umrah kar ke Hajj kiya, to isme mukhaalifat na hui uska Hajj ya 'Umrah ada ho gaya. Magar apne Hajj ya 'Umrah ke liye jo kharch kiya khud uske zimme hai, bhejne waale par nahiñ aur agar ulta kiya ya'ni jo usne kaha use baa'd meiñ kiya to mukhaalifat ho gayi, uska Hajj ya 'Umrah ada na huwa taawaan de. [**'Aalamgiri, Raddul-Muhtaar**]

Mas'alah-18:- Ek shakhs ne is se Hajj ko kaha doosre ne 'Umrah ko magar un donoñ ne jama' (ikhatta) karne ka hukm na diya tha, isne donoñ ko jama' kar diya to donoñ ka maal wapas de aur agar yeh keh diya tha ke jama' kar lena, to jaaiz ho gaya. [**'Aalamgiri**]

Mas'alah-19:- Afzal yeh hai ke jise Hajj-e-Badal ke liye bheja jaye, woh Hajj karke wapas aaye aur jaane aane ke masaarif (expenses) bhejne waale par haiñ aur agar wahiñ reh gaya jab bhi jaaiz hai. [**'Aalamgiri**]

Mas'alah-20:- Hajj ke baa'd qaafile ke intizaar mein jitne din thaherna pade, in dinoñ ke masaarif bhejne waale ke zimma haiñ aur is se zaaid thaherna ho to khud iske zimma magar jab wahañ se chala to waapsi ke masaarif bhejne waale par haiñ aur agar Makkah-e-Mu'azzamah mein bilkul rehne ka irada kar liya to ab waapsi ke akhraajaat bhi bhejne waale par nahiñ. [**'Aalamgiri**]

Mas'alah-21:- Jisko bheja woh apne kisi kaam mein mashgool ho gaya aur Hajj faut ho gaya to taawaan laazim hai, phir agar saal-e-'aainda usne apne maal se Hajj kar diya to kaafi ho gaya aur agar Wuqoof-e-'Arafah ('Arafah mein thaherna) se pehle jima' kiya jab bhi yahi hukm hai aur use apne maal se saal-e-'aainda Hajj-o-'Umrah karna hoga aur agar Wuqoof ke baa'd jima' kiya to Hajj ho gaya aur us par apne maal se **Dam** dena laazim aur agar ghair ikhtiyaari aafat mein muhtala ho gaya to jo kuch pehle kharch ho chuka hai, uska taawaan nahiñ magar waapsi mein ab apna maal kharch kare. [**Durr-e-Mukhtaar, 'Aalamgiri**]

Mas'alah-22:- Nazdeek raasta chhod kar door ki raah se gaya, ke kharch ziyada huwa agar is raah (raaste) se Haaji jaaya karte haiñ to iska use ikhtiyaar hai. [**'Aalamgiri**]

Mas'alah-23:- Marz ya dushman ki wajah se Hajj na kar saka ya aur kisi tarah par Muhsar huwa to iski wajah se jo Dam laazim aaya, woh uske zimma hai jiski taraf se gaya aur baaqi har qism ke **Dam** iske zimme haiñ. Maslan: sila huwa kapda pehna ya khushbu lagaayi ya baghair Ehraam Meeqaat se aage badha ya shikaar kiya ya bhejne waale ki ijaazat se Qiraan va Tamatto' kiya. [**Durr-e-Mukhtaar**]

Mas'alah-24:- Jis par Hajj farz ho ya qaza ya mannat ka Hajj uske zimme ho aur maut ka waqt qareeb aagaya to waajib hai ke wasiyyat kar jaye. [**Mansak**]

Mas'alah-25:- Jis par Hajj farz hai aur na ada kiya na wasiyyat ki to bil-ijma' gunahgaar hai, agar waaris uski taraf se Hajj-e-Badal karaana chahe to

kara sakta hai. Insha'Allah-Ta'ala ummeed hai ke ada ho jaye. Aur agar wasiyyat kar gaya to tihaayi maal se karaaya jaye agarche usne wasiyyat mein tihaayi ki qaid na lagaayi, maslan: yeh keh mara ke meri taraf se Hajj-e-Badal karaaya jaye. [**Aalamgiri, waghaira**]

Mas'alah-26:- Tihaayi maal ki miqdaar itni hai ke watan se Hajj ke masaarif ke liye kaafi hai to watan hi se aadmi bheja jaye, warna bairoon-e-meeqaat jahaan se bhi us tihaayi se bheja ja sake. Yunhi agar wasiyyat mein koi raqam mu'ayyan kardi ho to us raqam mein agar wahaan se bheja ja sakta hai to bheja jaye warna jahaan se ho sake aur agar woh tihaayi ya woh raqam-e-mu'ayyan bairoon-e-meeqaat kahiin se bhi kaafi nahiin to wasiyyat baatil (invalid). [**Aalamgiri, Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-27:- Koi shakhs Hajj ko chala aur raaste mein ya Makkah-e-Mu'azzamah mein Wuqoof-e-'Arafah ('Arafah mein thaherne) se pehle uska intiqaal ho gaya to agar usi saal us par Hajj farz huwa tha to wasiyyat waajib nahiin aur agar Wuqoof ke baa'd intiqaal huwa to Hajj ho gaya, phir agar Tawaaf-e-Farz baaqi hai aur wasiyyat kar gaya ke uska Hajj poora kar diya jaye to uski taraf se Badanah ki qurbaani kar di jaye. [**Raddul-Muhtaar**]

Mas'alah-28:- Raaste mein intiqaal huwa aur Hajj-e-Badal ki wasiyyat kar gaya to agar koi raqam ya jagah mu'ayyan kar di hai to uske kehne ke muwaafiq kiya jaye, agarche uske maal ki tihaayi itni thi ke uske watan se bheja ja sakta aur usne ghair watan se bhejne ki wasiyyat ki ya woh raqam itni bataayi ke usme watan se nahiin jaaya ja sakta to gunahgaar huwa aur mu'ayyan na ki to watan se bheja jaye. [**Durr-e-Mukhtaar, Raddul-Muhtaar**]

Mas'alah-29:- Wasi ne ya'ni jisko keh gaya ke tu meri taraf se Hajj kara dena, ghair jagah se bheja aur tihaayi itni thi ke watan se bheja ja sakta hai to yeh Hajj mayyit ki taraf se na huwa balke wasi ki taraf se huwa, lihaaza mayyit ki taraf se yeh shakhs dubaara apne maal se Hajj karaaye magar jabke woh jagah jahaan se bheja hai watan se qareeb ho ke wahaan jaakar raat ke aane se pehle wapas aa sakta ho to ho jayega. [**Aalamgiri, Raddul-Muhtaar**]

Mas'alah-30:- Maal is qaabil nahiin ke watan se bheja jaye to jahaan se ho sake bhejein, phir agar Hajj ke baa'd kuch bach raha jis se ma'loom huwa

ke aur idhar se bheja ja sakta tha to wasi par iska taawaan hai, lihaaza dubaara Hajj-e-Badal wahañ se karaaye jahañ se ho sakta tha magar jabke bahut thodi miqdaar bachi maslan tosha waghaira. [**Aalamgiri**]

Mas'alah-31:- Agar uske liye watan na ho to jahañ intiqaal huwa wahañ se Hajj ko bheja jaye aur agar muta'addid (kayi) watan hoñ to unme jo jagah Makkah-e-Mu'azzamah se ziyada qareeb ho wahañ se. [**Aalamgiri**]

Mas'alah-32:- Agar yeh keh gaya ke tihaayi maal se ek Hajj kara dena to ek Hajj kara deñ aur chand Hajj ki wasiyyat ki aur ek se ziyada nahiñ ho sakta to ek Hajj kara deñ uske baa'd jo bache waaris le leñ aur agar yeh wasiyyat ki ke mere maal ki tihaayi se Hajj karaaya jaye ya kayi Hajj karaaye jayeñ aur kayi ho sakte haiñ to jitne ho sakte haiñ karaaye jayeñ, ab agar kuch bach raha jis se watan se nahiñ bheja ja sakta to jahañ se ho sake aur kayi Hajj ki soorat mein ikhtiyaar hai ke sab ek hi saal mein hoñ ya kayi saal mein aur behtar awwal (ya'ni pehla saal) hai. Yunhi agar yuñ wasiyyat ki ke mere maal ki tihaayi se har saal ek Hajj karaaya jaye to isme bhi ikhtiyaar hai ke sab ek saath hoñ ya har saal ek aur agar yuñ kaha ke mere maal mein hazaar rupiye se Hajj karaaya jaye to usme jitne Hajj ho sakeñ kara diye jayeñ. [**Aalamgiri, Raddul-Muhtaar**]

Mas'alah-33:- Agar Wasi se yeh kaha ke kisi ko maal dekar meri taraf se Hajj kara dena to Wasi khud uski taraf se Hajj-e-Badal nahiñ kar sakta aur agar yeh kaha ke meri taraf se Hajj-e-Badal kara diya jaye to Wasi khud bhi kar sakta hai aur agar Wasi waaris bhi hai ya Wasi ne waaris ko maal de diya ke woh waaris Hajj-e-Badal kare to ab baaqi wurasa agar baaligh hoñ aur unki ijaazat se ho to ho sakta hai warna nahiñ. [**Aalamgiri**]

Mas'alah-34:- Hajj ki wasiyyat ki thi uske intiqaal ke baa'd Hajj ke masaarif nikaalne ke baa'd wurasa ne maal taqseem kar liya, phir woh maal jo Hajj ke liye nikaala tha zaaya' ho gaya to ab jo baaqi hai uski tihaayi se Hajj ka kharch nikaaleñ phir agar talaf (zaaya') ho jaye to baqiya (maal) ki tihaayi se wa-'alaa-haazal-qiyaas yahañ tak ke maal khatam ho jaye aur woh maal Wasi ke paas se zaaya' huwa ho ya uske paas se jisko Hajj ke liye bhejna chaahte haiñ donoñ ka ek hukm hai. [**Mansak**]

Mas'alah-35:- Jise Hajj karne ko bheja Wuqoof-e-'Arafah se peshtar (pehle) uska intiqaal ho gaya ya maal chori gaya phir jo maal baaqi reh gaya, uski tihaayi se dubaara watan se Hajj karne ke liye kisi ko bheja jaye aur agar itne mein watan se nahiñ bheja ja sakta to jahañ se ho sake aur agar doosra shakhs bhi mar gaya ya phir maal chori ho gaya to ab jo kuch maal hai, uski tihaayi se bheja jaye aur yake baa'd deegare yunhi karte rahein, yahañ tak ke maal ki tihaayi is qaabil na rahi ke us se Hajj ho sake to wasiyyat baatil ho gayi aur agar Wuqoof-e-'Arafah ke baa'd mara to wasiyyat poori ho gayi. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-36:- Jise bheja tha woh Wuqoof karke baghair Tawaaf kiye wapas aaya to mayyit ka Hajj ho gaya magar use 'aurat ke paas jaana halaal nahiñ, use hukm hai ke apne kharch se wapas jaye aur jo af'aal baaqi haiñ ada kare. ['Aalamgiri, waghaira]

Mas'alah-37:- Wasi ne kisi ko is saal Hajj-e-Badal ke liye muqarrar kiya aur kharch bhi de diya magar woh is saal na gaya, saal-e-'aainda jaakar ada kiya to ho gaya us par taawaan nahiñ. ['Aalamgiri]

Mas'alah-38:- Jise bheja woh Makkah-e-Mu'azzamah mein jaakar bimaar ho gaya aur saara maal kharch ho gaya to Wasi ke zimma waapsi ke liye kharch bhejna laazim nahiñ. ['Aalamgiri]

Mas'alah-39:- Jise Hajj ke liye muqarrar kiya woh bimaar ho gaya to use yeh ikhtiyaar nahiñ ke doosre ko bhej de, haañ agar bhejne waale ne use ijaazat de di ho to doosre ko bhej sakta hai. Lihaaza bhejte waqt chahiye ke yeh ijaazat de di jaye. ['Aalamgiri, Durr-e-Mukhtaar]

Mas'alah-40:- Agar us se yeh keh diya ke kharch khatam ho jaye to qarz le lena aur uska ada karna mere zimma hai to jaaiz hai. ['Aalamgiri]

Mas'alah-41:- Ehraam ke baa'd raaste mein maal chori gaya, usne apne paas se kharch karke Hajj kiya aur wapas aaya to baghair hukm-e-qaazi bhejne waale se wasool nahiñ kar sakta. ['Aalamgiri]

Mas'alah-42:- Yeh wasiyyat ki ke fulaan shakhs meri taraf se Hajj kare aur woh shakhs mar gaya to kisi aur ko bhej deñ magar jabke hasr (khaas) kar diya ho ke wahi kare doosra nahiñ to majboori hai. ['Aalamgiri]

Mas'alah-43:- Ek shakhs ne apni taraf se Hajj-e-Badal ke liye kharch dekar bheja, baa'd iske uska intiqaal ho gaya aur Hajj ki wasiyyat na ki to waaris us shakhs se maal wapas le sakte haiñ agarche Ehraam baandh chuka ho. [Durr-e-Mukhtaar]

Mas'alah-44:- Masaarif-e-Hajj se muraad woh cheezeñ haiñ jinki safar-e-hajj mein zaroorat padti hai. Maslan: khaana paani, raaste mein pehenne ke kapde, Ehraam ke kapde, sawaari ka kiraaya, makaan ka kiraaya, mashkeeza, khaane peene ke bartan, jalaane aur sar mein daalne ka tel (oil), kapde dhone ke liye saaboon, pehra dene waale ki ujrat, hajaamat ki banwaai gharz jin cheezon ki zaroorat padti hai unke akhraajaat mutawassit (darmiyaani) ke na fuzool kharchi ho, na bahut kami aur usko yeh ikhtiyaar nahiñ ke us maal mein se khairaat kare ya khaana faqeeron ko de de ya khaate waqt doosron ko bhi khilaaye, haañ agar bhejne waale ne in 'umoor (kaamon) ki ijaazat de di ho to kar sakta hai. [Lubaab]

Mas'alah-45:- Jisko bheja hai agar woh apna kaam apne aap kiya karta tha aur ab khaadim se kaam liya to iska kharch khud uske zimma hai aur agar khud nahiñ karta tha to bhejne waale ke zimma. ['Aalamgiri]

Mas'alah-46:- Hajj se waapsi ke baa'd jo kuch bacha wapas karde, use rakh lena jaaiz nahiñ agarche woh kitni hi thodi si cheez ho, yahañ tak ke tosha mein se jo kuch bacha woh aur kapde aur bartan gharz tamaam saamaan wapas karde balke agar shart karli ho ke jo bachega wapas na karuñga jab bhi ke yeh shart baatil hai magar 2 sooraton mein, [1].Awwal yeh ke bhejne wala use wakeel karde ke jo bache use apne ko to hibah kar dena aur qabza kar lena, [2].Dom (doosra) yeh ke agar qareeb-e-marg (marne ke qareeb) ho to use wasiyyat kar de ke jo bache uski maine tujhe wasiyyat ki aur agar yuñ wasiyyat ki ke Wasi se keh diya ke jo bache woh uske liye hai jo bheja jaye ya to jise chahe de de to yeh wasiyyat baatil hai, waaris ka haq ho jayega aur wapas karna padega. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-47:- Yeh wasiyyat ki ke ek hazaar fulaañ ko diya jaye aur ek hazaar miskeenon ko aur ek hazaar se Hajj karaaya jaye aur Tarkah (mayyit ka chhoda hua maal) ki tihaayi kul (total) 2 hazaar hai to 2 hazaar mein baraabar-baraabar ke 3 hisse kiye jayein. Ek hissa to use deñ jiske liye kaha

aur Hajj va Masaakeen ke donoñ hisse mila kar jitne se Hajj ho sake Hajj karaaya jaye aur jo bache miskeenon ko diya jaye. [**Aalamgiri, waghaira**]

Mas'alah-48:- Zakaat va Hajj aur kisi ko dene ki wasiyyat ki to tihaayi ke 3 hisse karein aur Zakaat va Hajj mein jise usne pehle kaha use pehle karein. Us se jo bache doosre mein sarf (kharch) karein. Farz aur Mannat ki wasiyyat ki to Farz muqaddam hai aur Nafl va Nazar mein Nazar muqaddam hai aur sab Farz ya Nafl ya Waajib hain to muqaddam woh hai jise usne pehle kaha. [**Raddul-Muhtaar**]

Chapter:- 15

Hadi Ka Bayaan

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Hadi Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (۳۲) لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ (۳۳)
وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ

[Surah-Hajj (22), Aayat-32-34]

Tarjama:- Aur jo Allah (عزوجل) ki nishaaniyoon ki ta'zeem kare to yeh dilon ki parhez-gaari se hai, tumhaare liye chaupaayon mein ek muqarrar mi'aad tak faaide hain phir unka pahunchna hai is azaad ghar tak. Aur har ummat ke liye hamne ek qurbaani muqarra ki ke Allah (عزوجل) ka na meem zikr karein, un be-zubaan chaupaayon par jo usne unhein diye.

Aur Farmata Hai:-

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ ۚ وَالمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (۳۶) لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ (۳۷)

[Surah-Hajj (22), Aayat-36-37]

Tarjama:- Aur qurbaani ke oont, gaay hamne tumhaare liye Allah (عزوجل) ki nishaaniyoon se kiye, tumhaare liye unme bhalaai hai to unpar Allah (عزوجل) ka naam lo, ek paauñ baandhe, 3 paauñ se khade phir jab unki karwatein gir jayein to unme se khud khaao aur qanaa'at karne waale aur bheek maangne waale ko khilao. Yunhi hamne unko tumhaare qaabu mein kar diya ke tum ehsaan maano, Allah (عزوجل) ko hargiz na unke gosht pahunchte hain, na unke khoon, haan us tak tumhaari parhez-gaari pahunchti hai. Yunhi unko tumhaare qaabu mein kar diya ke tum Allah (عزوجل) ki badaayi bolo, us par ke usne tumhein hidaayat farmaayi aur khush-khabri pahuncha-do neki karne walon ko.

(Ahaadees)

Hadees-01:- Saheehain mein Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا se marvi, kehti haiñ: maine **Nabi** ﷺ ki Qurbaaniyon ke haar apne haath se banaaye phir **Huzoor** ﷺ ne unke galoñ mein daale aur unke kohaani cheere aur Haram ko rawaana kiñ.

Hadees-02:- Saheeh Muslim Shareef mein Jaabir رضی اللہ عنہ se marvi, ke **Rasoolullah** ﷺ ne 10`wiñ zil-hijjah ko 'Aaishah رضی اللہ تعالیٰ عنہا ki taraf se ek gaay zibah farmaayi. Aur doosri riwaayat mein hai ke: Azwaaj-e-Mutahharaat ki taraf se Hajj mein gaay zibah ki.

Hadees-03:- Saheeh Muslim Shareef mein Jaabir رضی اللہ عنہ se marvi, kehte haiñ maine **Nabi** ﷺ ko farmate suna: ke "Jab tu majboor ho jaye to Hadi par maa'roof ke saath sawaar ho, jab tak doosri sawaari na mile."

Hadees-04:- Saheeh Muslim mein Ibn-e-'Abbaas رضی اللہ تعالیٰ عنہما se marvi, ke **Rasoolullah** ﷺ ne 16 oont ek shakhs ke saath Haram ko bheje. Unhoñ ne 'arz ki: inme se agar koi thak jaye to kya karuñ?. Farmaya: "Use nahr kar dena aur khoon se uske paauñ rang dena aur pahu par uska chhaapa laga dena aur usme se tum aur tumhaare saathiyoñ mein se koi na khaaye."

Hadees-05:- Saheehain mein 'Ali رضی اللہ عنہ se marvi, kehte haiñ mujhe **Rasoolullah** ﷺ ne apni qurbaani ke jaanwaroñ par maamoor farmaya aur mujhe hukm farmaya: ke "Gosht aur khaaleiñ (skin) aur jhool tasadduq karduñ aur qassaab ko isme se kuch na duñ. Farmaya ke: ham use apne paas se denge."

Hadees-06:- Abu Dawood 'Abdullah Bin Qurt رضی اللہ عنہ se raavi, ke 5 ya 6 oont **Huzoor** ﷺ ki khidmat mein qurbaani ke liye pesh kiye gaye, woh sab **Huzoor** ﷺ se qareeb hone lage ke kis se shuru' farmayein (ya'ni har ek ki yeh khwaahish thi ke pehle mujhe zibah farmayein ya is liye ke pehle jise chahein zibah farmayein) phir jab unki karwatein zameen se lag gayin to farmaya: "Jo chahe tukda le le."

Mas'alah-01:- Hadi us jaanwar ko kehte haiñ jo qurbaani ke liye Haram ko le jaaya jaye. Yeh 3 qism ke jaanwar haiñ:

- ❖ [01].Bakri, isme Bhed aur Dumbah bhi daakhil hai.
- ❖ [02].Gaay, Bhains bhi isi mein shumaar hai.
- ❖ [03].Oont. Hadi ka adna darja bakri hai to agar kisi ne Haram ko qurbaani bhejne ki mannat maani aur mu'ayyan (khaas) na ki to bakri kaafi hai.
[Durr-e-Mukhtaar, Waghaira]

Mas'alah-02:- Qurbaani ki niyyat se bheja ya le gaya jab to zaahir hai ke qurbaani hai aur agar Badanah ke gale mein haar daal kar haanka jab bhi Hadi hai agarche niyyat na ho. Is liye ke is tarah qurbaani hi ko le jaate haiñ. [Raddul-Muhtaar]

Mas'alah-03:- Qurbaani ke jaanwar mein jo shartein haiñ woh Hadi ke jaanwar mein bhi haiñ maslan: oont 5 saal ka, gaay 2 saal ki, bakri 1 saal ki magar bhed dumba 6 mahine ka agar saal bhar waali ki misl ho to ho sakta hai aur oont gaay mein yahan bhi 7 aadmi ki shirkat ho sakti hai.
[Durr-e-Mukhtaar, Waghaira]

Mas'alah-04:- Oont, gaay ke gale mein haar daal dena masnoon (sunnat) hai aur bakri ke gale mein haar daalna sunnat nahiñ magar sirf shukraana ya'ni Tamatto' va Qiraan aur Nafl aur Mannat ki qurbaani mein sunnat hai, Ihsaar aur Jurmaane ke Dam mein na daalein. ['Aalamgiri]

Mas'alah-05:- Hadi agar Qiraan ya Tamatto' ka ho to usme se kuch kha lena behtar hai. Yunhi agar Nafl ho aur Haram ko pahunch gaya ho aur agar Haram ko na pahuncha to khud nahiñ kha sakta, Fuqara ka haq hai aur in 3 ke 'alaawa nahiñ kha sakta aur jise khud kha sakta hai, maaldaaron ko bhi khila sakta hai, nahiñ to nahiñ, aur jisko kha nahiñ sakta uski khaal waghaira se bhi nafa' nahiñ le sakta. [Durr-e-Mukhtaar]

Mas'alah-06:- Tamatto' va Qiraan ki qurbaani 10'win se pehle nahiñ ho sakti aur 10'win ke baa'd ki to ho jayegi magar Dam laazim hai ke taakheer jaaiz nahiñ aur in 2 ke 'alaawa ke liye koi din mu'ayyan nahiñ aur behtar 10'win hai. Haram mein hona sab mein zaroori hai, Mina ki khusoosiyat nahiñ, haan 10'win ko ho to Mina mein hona sunnat hai aur 10'win ke

baa'd Makkah mein. Mannat ke Badanah ka Haram mein zibah hona shart nahiin jabke mannat mein Haram ki shart na lagaayi. [Durr-e-Mukhtaar, Raddul-Muhtaar], [Aalamgiri]

Mas'alah-07:- Hadi ka gosht Haram ke masaakeen ko dena behtar hai, iski nakel aur jhool ko khairaat kar dein aur qassaab ko iske gosht mein se kuch na dein. Haañ agar use bataur-e-tasadduq dein to harj nahiin. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-08:- Hadi ke jaanwar par bila-zaroorat sawaar nahiin ho sakta na us par saamaan laad sakta hai agarche Nafil ho aur zaroorat ke waqt sawaar huwa ya saamaan laadha aur iski wajah se usme kuch nuqsan aaya to utna mohtajoon par tasadduq kare. [Aalamgiri]

Mas'alah-09:- Agar woh doodh wala jaanwar hai to doodh na duhe aur than par thanda paani chhidak diya kare ke doodh mauqoof (stop) ho jaye aur agar zibah mein waqfa ho aur na duhne se zarar (nuqsan) hoga to duh kar doodh khairaat kar de aur agar khud kha liya ya ghani ko de diya ya zaaya' kar diya to utna hi doodh ya uski qeemat masaakeen par tasadduq kare. [Aalamgiri, Raddul-Muhtaar]

Mas'alah-10:- Agar woh baccha jani to bacche ko tasadduq (saddiqah) karde ya use bhi uske saath zibah karde aur agar bacche ko bech daala ya halaak kar diya to qeemat ko tasadduq kare aur us qeemat se qurbaani ka jaanwar khareed liya to behtar hai. [Aalamgiri]

Mas'alah-11:- Ghalti se isne doosre ke jaanwar ko zibah kar diya aur doosre ne iske jaanwar ko to donoñ ki qurbaaniyaañ ho gayiñ. [Mansak]

Mas'alah-12:- Agar jaanwar Haram ko le ja raha tha raaste mein marne laga to use wahiin zibah kar daale aur khoon se uska haar rang de aur kohaani par chhaapa laga de taake use maaldaar log na khaayein, Fuqara hi khaayein phir agar woh Nafil tha to uske badle ka doosra jaanwar le jaana zaroor nahiin aur agar waajib tha to uske badle ka doosra le jaana waajib hai aur agar usme koi aisa 'aib aagaya ke qurbaani ke qaabil na raha to use jo chahe kare aur uske badle doosra le jaye jabke waajib ho. [Durr-e-Mukhtaar, Waghaira]

Mas'alah-13:- Jaanwar Haram ko pahunch gaya aur wahañ marne laga to use zibah kar ke masaakeen par tasadduq kare aur khud na khaaye agarche Nafl ho aur agar usme thoda sa nuqsan paida huwa hai ke abhi qurbaani ke qaabil hai to qurbaani kare aur khud bhi kha sakta hai. [**Aalamgiri**]

Mas'alah-14:- Jaanwar chori gaya uske badle ka doosra khareeda aur use haar daal kar le chala phir woh (chori wala) mil gaya to behtar yeh hai ke donoñ ki qurbaani karde aur agar pehle ki qurbaani ki aur doosre ko bech daala to yeh bhi ho sakta hai aur agar pichhle ko zibah kiya aur pehle ko bech daala to agar woh uski qeemat mein baraabar tha ya ziyada to kaafi hai aur kam hai to jitni kami hui sadqah kar de. [**Aalamgiri**]

Chapter:- 16

Hajj Ki Mannat Ka Bayaan

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Hajj Ki Mannat Ka Bayaan:-

Hajj ki mannat maani to Hajj karna waajib ho gaya, kaffara dene se bari-uz-zimma na hoga. Khwaah yuñ kaha ke **Allah** (عزوجل) ke liye mujh par Hajj hai ya kisi kaam ke hone par Hajj ko mashroot kiya (ya'ni shart lagaaya) aur woh (kaam) ho gaya. [‘Aalamgiri]

Mas'alah-01:- Ehraam baandhne ya Ka'bah-e-Mu'azzamah ya Makkah-e-Mukarramah jaane ki mannat maani to Hajj ya 'Umrah us par waajib hai aur ek ko mu'ayyan kar lena uske zimma hai. [‘Aalamgiri]

Mas'alah-02:- Paidal Hajj karne ki mannat maani to waajib hai ke ghar se Tawaaf-e-Farz tak paidal hi rahe aur poora safar ya aksar sawaari par kiya to **Dam** de aur agar aksar paidal raha aur kuch sawaari par to usi hisaab se bakri ki qeemat ka jitna hissa uske muqaabil aaye khairaat kare. Paidal 'Umrah ki mannat maani to sar mundaane tak paidal rahe. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-03:- Ek saal mein jitne Hajj ki mannat maani sab waajib ho gaye. [‘Aalamgiri]

Mas'alah-04:- Laundi Ghulaam Muhrim ko khareedna jaaiz hai aur Mushtari (khareedne wale) ko ikhtiyaar hai ke Ehraam tudwa de agarche unhoñ ne apne pehle Maula ki ijaazat se Ehraam baandhe hoñ aur Ehraam todne ke liye faqat yeh keh dena kaafi nahiñ ke Ehraam tod diya balke koi aisa kaam karna zaroori hai jo Ehraam mein mana' tha maslan baal ya naakhun tarashwana ya khushbu lagaana. Iski zaroorat nahiñ ke Hajj ke af'aal baja la kar Ehraam tode aur qurbaani bhejna bhi zaroori nahiñ magar azaadi ke baa'd qurbaani aur Hajj-o-'Umrah waajib hai agar Hajj ka Ehraam tha aur 'Umrah agar 'Umrah ka Ehraam tha. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-05:- Afzal yeh hai ke is khareedi hui laundi ka Ehraam jima' ke 'alaawa kisi aur cheez se khulwa de aur jima' se bhi Ehraam khul jayega magar jabke use yeh ma'loom na ho ke Ehraam se hai aur jima' kar liya to Hajj faasid ho jayega. [Durr-e-Mukhtaar, Raddul-Muhtaar]

Mas'alah-06:- Agar Maula ne Ehraam khulwa diya phir usne baandha phir khulwa diya, agar chand baar isi tarah huwa phir isi saal Ehraam baandh kar Hajj kar liya to kaafi ho gaya aur agar saal-e-'aainda mein Hajj kiya to har baar Ehraam kholne ka ek-ek 'Umrah kare. [**'Aalamgiri**]

(Note:- Ghulaam aur laundi ke jo ahkaam is kitaab mein zikr kiye gaye hain woh is liye bayaan kiye hain ke yeh Fiqh ka hissa hai. Is zamaane mein ghulaami ka riwaaj nahi hai).

Mas'alah-07:- Ehraam ki haalat mein nikaah ho sakta hai kisi Ehraam waali 'aurat se nikaah kiya to agar Nafl ka Ehraam hai khulwa sakta hai aur Farz ka hai to 2 sooratein hain. Agar 'aurat ka mahram saath mein hai to nahi khulwa sakta aur mahram saath mein na ho to farz ka Ehraam bhi khulwa sakta hai aur agar uska Muhrimah hona ma'loom na ho aur jima' kar liya to Hajj faasid ho gaya. [**'Aalamgiri**]

Mas'alah-08:- Musaafir-khaana banana, Hajj-e-Nafl se afzal hai aur Hajj-e-Nafl sadqah se afzal ya'ni jabke uski ziyada haajat na ho warna haajat ke waqt sadqah Hajj se afzal hai.

Allamah Shaami ne nihaayat nafees hikaayat is bayaan mein naql farmaayi ke ek saahib 1000 ashrafiyaañ le kar Hajj ko jaarahe the, ek Sayyidaani tashreef laayin aur apni zaroorat zaahir farmaayi. Unhon ne sab ashrafiyaañ nazr (pesh) kar diñ aur wapas aaye, jab wahan ke log Hajj se wapas huye to har Haaji unse kehne laga, **Allah** (عزوجل) tumhara Hajj qubool farmaaye. Unhein ta'ajjub huwa ke kya mu'aamala hai, main to Hajj ko gaya nahiñ, yeh log aisa kyun kehte hain?. Khwaab mein Ziyaarat-e-Aqdas se musharraf huye. Irshaad farmaya: kya tujhe logon ki baat se ta'ajjub huwa?. 'Arz ki: haañ **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ). Farmaya ke: "Tune jo meri Ahl-e-Bait ki khidmat ki, uski 'ewaz (badle) mein **Allah** (عزوجل) ne teri soorat ka ek farishta paida farmaya, jisne teri taraf se Hajj kiya aur qayamat tak Hajj karta rahega."

Mas'alah-09:- Hajj tamaam gunaahon ka kaffara hai ya'ni faraaiz ki taakheer ka jo gunaah uske zimma hai woh Insha'Allah-Ta'ala mahw (khatm) ho jayega, wapas aakar ada karne mein phir der ki to phir yeh naya gunaah huwa. [**Durr-e-Mukhtaar**]

Mas'alah-10:- Wuqoof-e-'Arafah ('Arafah mein thaherna) Jumu'ah ke din ho to usme bahut sawaab hai ke yeh 2 'Eidoñ ka ijtima' hai aur isi ko log Hajj-e-Akbar kehte haiñ.

اَللّٰهُمَّ ارْزُقْنَا زِيَارَةَ حَرَمِكَ وَحَرَمِ حَبِيْبِكَ بِجَاهِهِ عِنْدَكَ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى
اٰلِهِ وَاَصْحَابِهِ وَاٰبْنِهِ وَحِزْبِهِ اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط

Chapter:- 17

Fazaail-e-Madeenah Tayyibah

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Fazaail-e-Madeenah Tayyibah:-

Hadees-01:- Saheeh Muslim va Tirmizi mein Abu Hurairah (رضي الله عنه) se marvi, **Rasoolullah** (ﷺ) ne farmaya ke: “Madeenah ki takleef va shiddat par meri ummat mein se jo koi sabr kare, qayamat ke din mein uska shafi’ hunga.”

(Madeenah-Tayyiba Ki Iqaamat)

Hadees-02-03:- Neez Muslim mein Saa’d (رضي الله عنه) se marvi, ke **Huzoor** (ﷺ) ne farmaya: “Madeenah logon ke liye behtar hai agar jaante, madeenah ko jo shakhs bataure e’raaz (na-pasandeedgi ke taur par) chhodega, **Allah-Ta’ala** iske badle mein use layega jo is se behtar hoga aur madeenah ki takleef-o-mashaqqat par jo saabit qadam rahega roz-e-qayamat mein uska shafi’ ya shaheed (gawaah) hunga.”

Aur ek riwaayat mein hai: “Jo shakhs Ahl-e-Madeenah ke saath buraai ka iraada karega, **Allah** (عز وجل) use aag mein is tarah pighlayega jaise seesa ya is tarah jaise namak paani mein ghul jaata hai.” Isi ki misl Bazaar ne ‘Umar (رضي الله عنه) se riwaayat ki.

Hadees-04:- Saheehain mein Sufyaan Bin Abi Zuhair (رضي الله عنه) se marvi, kehte hai, maine **Rasoolullah** (ﷺ) ko farmate suna ke: “Yaman fatah hoga, us waqt kuch log daudte huye ayenge aur apne ghar walon ko aur unko jo unki itaa’at mein hai le jayenge haalaan ke madeenah unke liye behtar hai agar jaante. Aur shaam fatah hoga kuch log daudte ayenge apne ghar walon aur farmabardaron ko le jayenge haalaan ke madeenah unke liye behtar hai agar jaante. Aur Iraaq fatah hoga kuch log jaldi karte ayenge aur apne ghar walon aur farmabardaron ko le jayenge haalaan ke madeenah unke liye behtar hai agar jaante.”

Hadees-05:- Tabraani Kabeer mein Abi Usaid Saa’di (رضي الله عنه) se raavi, kehte hai ham **Rasoolullah** (ﷺ) ke hamraah Hamzah (رضي الله عنه) ki qabr par haazir the (unke kafan ke liye sirf ek kamli thi) jab log use kheench kar unka muh chhupaate qadam khul jaate aur qadam par daalte to chehra khul jaata. **Rasoolullah**

(ﷺ) ne farmaya: "Is kamli se muh chhupa do aur paauñ par yeh ghaas daal do." Phir **Huzoor** (ﷺ) ne Sar-e-Aqdas uthaaya, Sahaaba ko rota paaya. Irshaad farmaya: "Logoñ par ek zamaana aayega ke sarsabz mulk ki taraf chale jayenge, wahañ khaana aur libaas aur sawaari unheñ milegi phir wahañ se apne ghar waloñ ko likh bhejenge ke hamaare paas chale aao ke tum hijaz ki khushk zameen par pade ho, haalaañ ke madeenah unke liye behtar hai agar jaante."

Hadees-06 se 08:- Tirmizi va Ibn-e-Maajah va Ibn-e-Hibbaan va Baihaqi Ibn-e-'Umar (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jis se ho sake ke madeenah mein mare to madeenah hi mein mare ke jo shakhs madeenah mein marega, main uski shafaa'at farmaaunga." Aur isi ki misl Sameemah aur Sabi'ah Aslamiya (رضي الله تعالى عنها) se marvi.

(Madeenah Tayyiba Ke Barkaat)

Hadees-09:- Saheeh Muslim waghaira mein Abu Hurairah (رضي الله عنه) se marvi, ke log jab shuru' shuru' phal dekhte, use **Rasoolullah** (ﷺ) ki khidmat mein haazir laate, **Huzoor** (ﷺ) use le kar yeh kehte: Ilaahi! tu hamaare liye hamaari khajooron mein barkat de aur hamaare liye hamaare madeenah mein barkat kar aur hamaare Saa'-va-Mudd ('arabi paimaane) mein barkat kar, **Ya Allah** (عز وجل)! beshak Ibraahim tere Bande aur tere Khaleel aur tere Nabi haiñ aur beshak main tera Banda aur tera Nabi hun. Unhon ne Makkah ke liye tujh se du'a ki aur main Madeenah ke liye tujh se du'a karta hun, usi ki misl jiski du'a Makkah ke liye unhon ne ki aur utni hi aur (ya'ni madeenah ki barkatein makkah se do-chand (dugni) hon). Phir jo chhota baccha saamne hota use bula kar woh khajoor 'ata farma dete.

Hadees-10 se 13:- Saheeh Muslim mein Umm-ul-Momineen Siddiqah (رضي الله تعالى عنها) se marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "**Ya Allah** (عز وجل)! Tu Madeenah ko hamaara mehboob bana de jaise ham ko Makkah mehboob hai balke us se ziyada aur uski aab-o-hawa (paani-hawa) ko hamaare liye durust farma de aur uske Saa'-va-Mudd mein barkat 'ata farma aur yahan ke bukhaar ko muntaqil karke Juhfah mein bhej de."

(Yeh du'a us waqt ki thi, jab hijrat kar ke madeenah mein tashreef laye aur yahaan ki aab-o-hawa sahaaba-e-kiraam ko na-muwaafiq hui ke peshtar yahaan wabaai bimaariyaan ba-kasrat hotin) yeh mazmoon ke **Huzoor** (ﷺ) ne Madeena-e-Tayyiba ke waaste du'a ki ke Makkah se do-chand (dugni) yahaan barkatein hon. Maula 'Ali va Abu Sa'eed va Anas (رضي الله تعالى عنهم) se marvi.

(Ahl-e-Madeenah Ke Saath Buraai Karne Ke Nataaij)

Hadees-14:- Saheeh Bukhaari va Muslim mein Saa'd (رضي الله تعالى عنه) se marvi, **Rasoolullah** (ﷺ) farmate hain: "Jo shakhs Ahl-e-Madeenah ke saath fareb (dhoka) karega, aisa ghul jayega jaise namak paani mein ghulta hai."

Hadees-15:- Ibn-e-Hibbaan apni Saheeh mein Jaabir (رضي الله تعالى عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Ahl-e-Madeenah ko daraayega, **Allah** (عز وجل) use khauf mein daalega."

Hadees-16-17:- Tabraani 'Ubaadah Bin Saamit (رضي الله تعالى عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: Ya **Allah** (عز وجل)! Jo Ahl-e-Madeenah par zulm kare aur unhein daraaye tu use khauf mein mubtala kar aur us par **Allah** (عز وجل) aur farishton aur tamaam aadmiyon ki la'nat aur uska na farz qubool kiya jaye, na nafl." Isi ki misl Nasaa'i va Tabraani ne Saaib Bin Khallaad (رضي الله تعالى عنه) se riwaayat ki.

Hadees-18:- Tabraani Kabeer mein 'Abdullah Bin 'Amr (رضي الله تعالى عنه) se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Ahl-e-Madeenah ko eezaa (takleef) dega, **Allah** (عز وجل) use eezaa dega aur us par **Allah** (عز وجل) aur farishton aur tamaam aadmiyon ki la'nat aur uska na farz qubool kiya jaye, na nafl."

Hadees-19:- Saheehain mein Abu Hurairah (رضي الله تعالى عنه) se marvi, **Rasoolullah** (ﷺ) ne farmaya: "Mujhe ek aisi basti ki taraf (hijrat) ka hukm huwa jo tamaam bastiyon ko kha jayegi (sab par ghaalib aayegi) log use Yasrab kehte hain aur woh Madeenah hai, logon ko is tarah paak-o-saaf karegi jaise bhatti lohe ke mail ko."

(Note:- Hijrat se peshtar log Yasrab kehte the magar is naam se pukaarna jaaiz nahi ke hadees mein iski mumaana'at aayi, baa'z shaa'ir apne ash'aar

mein Madinah-Tayyiba ko Yasrab likha karte haiñ unheñ is se ehtiraaz (parhez) laazim aur aise she'r ko padhe to is lafz ki jagah Tayyiba padheñ ke yeh naam Huzoor (ﷺ) ne rakha hai, balke sahih Muslim-Shareef mein hai, ke Allah-Ta'ala ne Madinah ka naam Taabah (طابه) rakha hai.

Hadees-20:- Saheehain mein inhiñ se marvi, Rasoolullah (ﷺ) ne farmaya: "Madeenah ke raastoñ par Farishte (pehra dete haiñ) isme na Dajjal aaye, na Taa'woon."

Hadees-21:- Saheehain mein Aans (رضي الله عنه) se marvi, Rasoolullah (ﷺ) ne farmaya: "Makkah va Madeenah ke siwa koi shaher aisa nahiñ ke wahañ Dajjal na aaye, madeenah ka koi raasta aisa nahiñ jis par malaika para (saff) baandh kar pehra na dete hoñ, Dajjal (qareeb-e-madeenah) shor zameen mein aakar utrega, us waqt madeenah mein 3 zal-zale honge jinse har kaafir-o-munaafiq yahañ se nikal kar Dajjal ke paas chala jayega."

Haazri-e-Sarkaar-e-Aa'zam Madeenah-e-Tayyiba Huzoor Habeeb-e-Akram (ﷺ)

Allah (عزوجل) Farmata Hai:-

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (٦٤)

[Surah-An-Nisa (4), Aayat-64]

Tarjama:- Agar log apni jaanoñ par zulm kareñ aur tumhaare huzoor haazir ho kar Allah (عزوجل) se maghfirat talab kareñ aur Rasool bhi unke liye istighfaar kareñ to Allah (عزوجل) ko tauba qubool karne wala, rahm karne wala payenge.

Hadees-01:- Daar-e-Qutni va Baihaqi waghairahuma Abdullah Bin 'Umar (رضي الله عنه) se raavi, ke Rasoolullah (ﷺ) ne farmaya: "Jo meri qabr ki ziyaarat kare, uske liye meri shafaa'at waajib."

Hadees-02:- Tabraani Kabeer mein inhiin se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo meri ziyaarat ko aaye siwa meri ziyaarat ke aur kisi haajat ke liye na aaya, to mujh par haq hai ke qayamat ke din uska shafi' banoon."

Hadees-03:- Daar-e-Qutni va Tabraani inhiin se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jisne Hajj kiya aur baa'd meri wafaat ke meri qabr ki ziyaarat ki to aisa hai jaise meri hayaat mein ziyaarat se musharraf huwa."

Hadees-04:- Baihaqi ne **Hatib** (رضي الله عنه) se riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jisne meri wafaat ke baa'd meri ziyaarat ki to goya usne meri zindagi mein ziyaarat ki aur jo Harmain mein marega, qayamat ke din aman walon mein uthega."

Hadees-05:- Baihaqi 'Umar (رضي الله عنه) se raavi, ke **Rasoolullah** (ﷺ) ko maine farmate suna: "Jo shakhs meri ziyaarat karega, qayamat ke din main uska shafi' ya shaheed (gawaah) hunga aur jo Harmain mein marega, **Allah-Ta'ala** use qayamat ke din aman walon mein uthaayega."

Hadees-06:- Ibn-e-'Adi Kaamil mein inhiin se raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jisne Hajj kiya aur meri ziyaarat na ki, usne mujh par jafa (zulm/na-insaafi) ki."

[01]. Ziyaarat-e-Aqdas qareeb ba-waajib hai (ya'ni waajib ke qareeb hai). Bahut log dost ban kar tarah-tarah daraate haiin raah (raaste) mein khatar (khatra) hai, wahaan bimaari hai, yeh hai, woh hai. Khabardaar! kisi ki na suno aur hargiz mahroomi ka daagh le kar na palto. Jaan ek din zaroor jaani hai, is se kya behtar ke unki raah mein jaye aur tajarba hai ke jo unka daaman thaam leta hai, use apne saaye mein ba-aaraam le jaate haiin, keel ka khatka nahiin hota.

Ham Ko To Apne Saaye Mein Aaraam Hi Se Laye

Heele-Bahaane Walon Ko Yeh Raah Dar Ki Hai والحمد لله

[02]. Haazri mein khaalis Ziyaarat-e-Aqdas ki niyyat karo, yahaan tak ke Imaam Ibn-e-Humaam farmate haiin: is baar masjid shareef ki niyyat bhi shareek na kare.

[03].Hajj agar Farz hai to Hajj karke madeenah tayyiba haazir ho. Haañ agar madeenah-tayyiba raaste mein ho to baghair ziyaarat Hajj ko jaana sakht mahroomi va qasaawat-e-qalbi (sang-dili) hai aur is haazri ko qubool-e-hajj va sa'aadat deeni va duniyawi ke liye zariya va waseela qaraar de aur Hajj-e-Nafl ho to ikhtiyaar hai ke pehle Hajj se paak saaf ho kar mehboob ke darbaar mein haazir ho ya Sarkaar mein pehle haazri dekar Hajj ki maqbooliyat va nooraaniyat ke liye waseela kare. Gharz jo pehle ikhtiyaar kare use ikhtiyaar hai magar niyyat-e-khair darkaar (zaroori) hai ke:

اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِءٍ مَا نَوَىٰ -

Aa'maal ka madaar niyyat par hai aur har ek ke liye woh hai, jo usne niyyat ki.

[04].Raaste bhar durood-o-zikr shareef mein doob jao aur jis qadr madeenah-tayyiba qareeb aata jaye, shauq va zauq ziyada hota jaye.

[05].Jab **Haram-e-Madeenah** aaye behtar yeh ke pyaada (paidal) ho lo, rote, sar jhukaaye, aankhein neechi kiye, durood-shareef ki aur kasrat karo aur ho sake to nange paaun chalo balke

جائے سرست اینکہ تو پامی نہی

پائے نہ بینی کہ کجامی نہی

Haram Ki Zameen Aur Qadam Rakh Ke Chalna

Are Sar Ka Mauqa' Hai O Jaane Waale

Jab **Qubba-e-Anwar** par nigaah pade, durood-o-salaam ki khoob kasrat karo.

[06].Jab **Shaher-e-Aqdas** tak pahuncho, jalaal-o-jamaal **Mehboob** (ﷺ) ke tasawwur mein gharq ho jao aur darwaaza-e-shaher mein daakhil hote waqt pehle dahna qadam rakho aur padho:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ أَدْخِلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي مِنْ زِيَارَةِ رَسُولِكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ وَانْقِذْنِي مِنَ النَّارِ وَاعْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ -

Tarjama:- Allah (عزوجل) ke naam se maiñ shuru' karta huñ jo Allah (عزوجل) ne chaha, neki ki taaqat nahiñ magar Allah (عزوجل) se, Aye Rab! sacchaai ke saath mujh ko daakhil kar aur sacchaai ke saath baahar le ja. Ilaahi! Tu apni rahmat ke darwaaze mere liye khol de aur apne Rasool (ﷺ) ki ziyaarat se mujhe woh naseeb kar jo apne Auliya aur farmabardaar bandoñ ke liye tune naseeb kiya aur mujhe jahannam se najaat de aur mujh ko bakhsh de aur mujh par rahm farma, aye behtar suwaal kiye gaye.

[07].Haazri-e-Masjid se pehle tamaam zarooriyaat se jinka lagaav dil batne ka baa'is (sabab) ho, nihaayat jald faarigh ho unke siwa kisi bekaar baat meiñ mashgool na ho ma'an (fauran) wuzu va miswaak karo aur ghusl behtar, safaid paakeeza kapde pehno aur naye behtar, surma aur khushbu lagao aur mushk afzal.

[08].Ab fauran **Aastana-e-Aqdas** ki taraf nihaayat khushu'-o-khuzu' se mutawajjeh ho, rona na aaye to rone ka muh banaao aur dil ko ba-zor-e-rone par laao aur apni sang dili se **Rasoolullah** (ﷺ) ki taraf iltija karo.

[09].Jab dar-e-masjid (masjid ke darwaaze) par haazir ho, salaam-o-salaam 'arz karke thoda thahro jaise Sarkaar se haazri ki ijaazat maangte ho, Bismillah keh kar seedha paauñ pehle rakh kar hama-tan adab ho kar daakhil ho.

[10].Us waqt jo adab-o-ta'zeem farz hai har musalmaan ka dil jaanta hai aankh, kaan, zubaan, haath, paauñ, dil sab khayaal-e-ghair se paak karo, **masjid-e-aqdas** ke naqsh-o-nigaar na dekho.

[11].Agar koi aisa saamne aaye jis se salaam kalaam zaroor ho to jahañ tak bane katra jao, warna zaroorat se ziyada na badho phir bhi dil Sarkaar hi ki taraf ho.

[12].Hargiz-hargiz masjid-e-aqdas meiñ koi harf chilla kar na nikle.

[13].**Yaqeen jaano** ke **Huzoor-e-Aqdas** (ﷺ) sacchi haqeeqi duniyawī jismaani hayaat se waise hi zinda haiñ jaise wafaat shareef se pehle the, unki aur

tamaam Ambiya (عليهم الصلاة والسلام) ki maut sirf Waa'da-e-Khuda ki tasdeeq ko ek aan ke liye thi, unka intiqaal sirf nazr-e-awaam se chhup jaana hai. Imaam Muhammad Ibn-e-Haajj Makki "Madkhal" aur Imaam Ahmad Qastalaani "Mawaahib-e-Laduniyah" mein aur Aimmah-e-Deen (رحمة الله تعالى عليهم) farmate hai:

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي مُشَاهَدَتِهِ لِأُمَّتِهِ وَمَعْرِفَتِهِ بِأَحْوَالِهِمْ وَنِيَّاتِهِمْ وَعَزَائِهِمْ
وَحَوَاطِرِهِمْ وَذَلِكَ عِنْدَهُ جَلِّيٌّ لَا خِفَاءَ بِهِ -

Tarjama:- Huzoor-e-Aqdas (ﷺ) ki hayaat-o-wafaat mein is baat mein kuch farq nahi ke woh apni ummat ko dekh rahe hain aur unki haalaton, unki niyyaton, unke iraadon, unke dilon ke khayaalon ko pehchaante hain aur yeh sab Huzoor (ﷺ) par aisa roshan hai jis mein aslan (haqeeqat mein koi) posheedgi nahi.

Imaam (رحمه الله) Tilmize Imaam Muhaqqiq Ibn-e-Humaam "Mansak Mutawassit" aur 'Ali Qaari Makki iski Sharah "Maslak Mutaqassit" mein farmate hain:

وَأَنَّهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَالِمٌ بِحُضُورِكَ وَقِيَامِكَ وَسَلَامِكَ أَيُّ بَلٍ بِجَمِيعِ أَفْعَالِكَ وَأَحْوَالِكَ وَازْتِحَالِكَ
وَمَقَامِكَ -

Tarjama:- Beshak Rasoolullah (ﷺ) teri haazri aur tere khade hone aur tere salaam balke tere tamaam af'aal-o-ahwaal (action & condition) va kooch (movements) va maqaam se aagah hain.

[14]. Ab agar jama'at qaaim ho shareek ho jao ke isme Tahiyatul-Masjid bhi ada ho jayegi, warna agar ghalba-e-shauq mohlat de aur waqt-e-karaahat na to 2-raka'at Tahiyatul-Masjid va Shukraana Haazri-e-Darbaar-Aqdas sirf قُنْيَا aur قُلْ هُوَ اللَّهُ se bahut halki magar ri'aayat-e-sunnat ke saath Rasoolullah (ﷺ) ke namaaz padhne ki jagah jahan ab wast-e-masjid-e-kareem mein mehraab bani hai aur wahan na mile to jahan tak ho sake uske nazdeek ada karo phir sajda-e-shukr mein giro aur du'a karo ke Ilaahi! apne Habeeb (ﷺ) ka adab aur unka aur apna qubool naseeb kar, Aameen.

[15]. Ab kamaal-e-adab (intihaai adab) mein doobe huye gardan jhukaaye, aankhein neechi kiye, larazte, kaanpte, gunaahon ki nadaamat (sharmindagi) se paseena-paseena hote **Huzoor-Purnoor** (ﷺ) ke 'Afw-o-Karam ki ummeed rakhte, Huzoor-e-Waala ki paayein ya'ni mashriq (east) ki taraf se Muwaajaha-e-'Aaliya mein haazir ho, ke **Huzoor-e-Aqdas** (ﷺ) Mazaar-e-Anwar mein ru-ba-qibla (qible ki taraf) jalwa farma hain, is simt (direction) se haazir ho gaye to **Huzoor** (ﷺ) ki nigaah-e-bekas-panaah tumhaari taraf hogi aur yeh baat tumhaare liye dono jahan mein kaafi hai, والحمد لله.

[16]. Ab kamaal-e-adab va haibat va khauf va ummeed ke saath **zer-e-qindeel** us **chaandi ki keel** ke saamne jo Hujra-e-Mutahhara ki junooobi (south) deewaar mein Hujra-e-Anwar ke muqaabil lagi hai, kam-az-kam 4 haath ke faasile se Qibla ko peeth aur Mazaar-e-Anwar ko muh karke namaaz ki tarah haath baandhe khade ho.

Lubaab va Shara-e-Lubaab va Ikhtiyaar Sharah-e-Mukhtaar va Fatawa-e-'Aalamgiri waghairaha mo'tamad kitaabon mein is adab ki tasreeh farmaayi ke: **يَقِفُ كَمَا يَقِفُ فِي الصَّلَاةِ**. **Huzoor** (ﷺ) ke saamne aise khade ho, jaisa namaaz mein khada hota hai. Yeh 'ibaarat 'Aalamgiri va Ikhtiyaar ki hai.

Aur Lubaab mein farmaya: **وَاضْعَا يَمِينَهُ عَلَى شِمَالِهِ**. Dast-basta dahna haath baayein par rakh kar khada ho.

[17]. Khabardaar! Jaali Shareef ko bosa dene ya haath lagaane se bacho ke khilaaf-e-adab hai, balke 4 haath faasile se ziyada qareeb na jao. Yeh unki rehmat kya kam hai ke tumko apne huzoor bulaaya, apne Muwaajaha-e-Aqdas mein jagah bakhshi, unki nigaah-e-kareem agar che har jagah tumhaari taraf thi, ab khusoosiyat aur is darja-e-qurb (is nazdeeki) ke saath hai, الله، الحمد

[18]. **اَلْحَمْدُ لِلّٰهِ** Ab dil ki tarah tumhara muh bhi us pak jaali ki taraf ho gaya, jo **Allah** (عزوجل) ke Mahboob-e-Azeem-us-Shaan (ﷺ) ki aaraam-gaah hai. Nihaayat adab va waqaar ke saath, ba-aawaaz-e-hazeen (dard-bhari aawaaz) va saut-e-dard-aageen va dil-e-sharmnaak va jigar chaak-chaak, mu'tadil

(darmiyaani) aawaaz se, na buland va sakht (ke unke huzoor aawaaz buland karne se 'amal akaarat (barbaad) ho jaate haiñ), na nihaayat narm va past (ke sunnat ke khilaaf hai, agarche woh tumhaare diloñ ke khatroñ tak se aagah haiñ jaisa ke abhi tasrihaat-e-aimmah se guzra) **mujra va tasleem** baja laao (ya'ni adab ke saath salaami pesh karo) aur 'arz karo:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ط
السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ ط السَّلَامُ عَلَيْكَ وَعَلَى آلِكَ وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ ط

Tarjama:- Aye Nabi! aap par salaam aur Allah (عزوجل) ki rahmat aur barkateiñ, Aye Allah (عزوجل) ke Rasool! Aap par salaam. Aye Allah (عزوجل) ki tamaam makhlooq se behtar! Aap par salaam. Aye gunahgaaroñ ki shafaa'at karne waale! Aap par salaam. Aap par aur aap ki aal va ashaab par aur aap ki tamaam ummat par salaam.

[19].Jahañ tak mumkin ho aur zubaan yaari (saath) de aur malaal va kasal (susti) na ho, salaam-o-salaam ki kasrat karo. **Huzoor** (ﷺ) se apne aur maa baap, peer, ustaad, aulaad, azeezoñ, dostoñ aur sab musalmanoñ ke liye shafaa'at maango, baar-baar 'arz karo:

أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ -

Tarjama:- Ya Rasoolallah! (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) maiñ Huzoor (ﷺ) se shafaa'at maangta huñ.

[20].Phir agar kisi ne 'arz-e-salaam (salaam pahunchane) ki wasiyyat ki baja laao. Shar'an iska hukm hai aur yeh faqeer zaleel un musalmanoñ ko jo is risaale ko dekheñ, wasiyyat karta hai ke jab unheñ haazri-e-baargaah naseeb ho, faqeer ki zindagi mein ya baa'd kam-az-kam 3 baar Muwaajaha-e-Aqdas mein zaroor yeh alfaaz 'arz karke is naalaayaq nang-e-khalaiq par ehsaan farmayeñ. **Allah** (عزوجل) unko donoñ jahañ mein jaza-e-khair bakhshhe Aameen.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَذَوِيكَ فِي كُلِّ أَنْ وَلَحْظَةٍ عَدَدُ كُلِّ ذَرَّةٍ ذَرَّةٍ أَلْفَ أَلْفِ مَرَّةٍ مِنْ
عَبِيدِكَ أَمَجْدٍ عَلَى يَسْئَلِكَ الشَّفَاعَةَ فَاشْفَعْ لَهُ وَلِلْمُسْلِمِينَ -

Tarjama:- Ya Rasoolallah! (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ) huzoor aur huzoor ki aal aur sab 'ilaaqa waloñ par har aan aur har lahza mein har-har zarra ki ginti par 10-10 laakh durood salaam Huzoor ke

haqeer ghulaam Amjad 'Ali ki taraf se, woh Huzoor se shafaa'at maangta hai, Huzoor iski aur tamaam musalmanoñ ki shafaa'at farmayeñ.

[21].Phir apne dahne haath ya'ni mashriq ki taraf haath bhar hat kar **Hazrat-e-Siddiq-e-Akbar** (ﷺ) ke chehra-e-nooraani ke saamne khade ho kar 'arz karo:

اَللّٰهُمَّ عَلَیْكَ يَا خَلِیْفَةَ رَّسُوْلِ اللّٰهِ اَلسَّلَامُ عَلَیْكَ يَا صَاحِبَ رَّسُوْلِ اللّٰهِ فِي الْغَارِ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ -

Tarjama:- Aye Khalifa-e-Rasoolullah! Aap par salaam, Aye Rasoolullah ke Wazeer! Aap par salaam, Aye gaar-e-sore mein Rasoolullah ke Rafeeq! Aap par salaam aur Allah (عزوجل) ki rahmat aur barkatein.

[22].Phir itna hi aur hat kar **Hazrat-e-Farooq-e-Aa'zam** (ﷺ) ke ru-ba-ru khade ho kar 'arz karo:

اَللّٰهُمَّ عَلَیْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَلسَّلَامُ عَلَیْكَ يَا مُتِمِّمَ الْاَرْبَعِيْنَ اَلسَّلَامُ عَلَیْكَ يَا عِزَّ الْاِسْلَامِ وَالْمُسْلِمِيْنَ وَرَحْمَةُ
اللّٰهِ وَبَرَكَاتُهُ -

Tarjama:- Aye Ameer-ul-Momineen! Aap par salaam, Aye 40 ka adad poora karne waale! Aap par salaam, Aye islaam aur muslimeen ki 'izzat! Aap par salaam aur Allah (عزوجل) ki rahmat aur barkatein.

[23].Phir baalisht bhar maghrib ki taraf palto aur Siddiq-o-Farooq (رضی اللہ تعالیٰ عنہما) ke darmiyaan khade ho kar 'arz karo:

اَللّٰهُمَّ عَلَیْكُمْ يَا خَلِیْفَتَیْ رَّسُوْلِ اللّٰهِ اَلسَّلَامُ ط عَلَیْكُمْ يَا وَزِیْرَیْ رَّسُوْلِ اللّٰهِ ط اَلسَّلَامُ عَلَیْكُمْ يَا صَاحِبَیْ رَّسُوْلِ
اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ط اَسْأَلُكُمْ الشَّفَاعَةَ عِنْدَ رَّسُوْلِ اللّٰهِ ط صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَعَلَيْكُمْ وَبَارَكَ وَسَلَّمَ -

Tarjama:- Aye Rasoolallah (ﷺ) ke pehlu mein aaraam karne waale! Aap donoñ par salaam aur Allah (عزوجل) ki rahmat aur barkatein, aap donoñ hazrat se suwaal karta huñ ke Rasoolullah (ﷺ) ke huzoor hamaari sifaarish kijiye, Allah-Ta'ala unpar aur aap donoñ par durood va barkat va salaam naazil farmayeñ.

[24]. Yeh sab haazriyaan mahal-e-ijaabat (du'a qubool hone ke maqaam) haiñ, du'a mein koshish karo. Du'a-e-Jaame' karo aur Durood par qanaa'at behtar aur chaaho to yeh du'a padho:

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ رَسُولَكَ وَأَبَا بَكْرٍ وَعُمَرَ وَأَشْهَدُ الْمَلَائِكَةَ النَّازِلِينَ عَلَى هَذِهِ الرُّوحَةِ الْكَرِيمَةِ الْعَاكِفِينَ عَلَيْهَا إِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اللَّهُمَّ إِنِّي مُقَرَّرٌ بِجَنَائِيَّتِي وَمَعْصِيَّتِي فَاعْفِرْ لِي وَامْنُنْ عَلَيَّ بِالَّذِي مَنَنْتَ عَلَى أَوْلِيَائِكَ فَإِنَّكَ الْمَنَّانُ الْغَفُورُ الرَّحِيمُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ -

Tarjama:- Aye Allah (عزوجل)! main tujh ko aur tere Rasool aur Abu-Bakar va 'Umar ko aur tere farishton ko jo is rozah par naazil aur mu'takif haiñ, un sabko gawaah karta huñ ke main gawaahi deta huñ ke tere siwa koi ma'bood nahiñ tu tanha hai tera koi shareek nahiñ aur Muhammad (ﷺ) tere bande aur rasool haiñ, Aye Allah (عزوجل)! main apne gunaah va maa'siyat ka iqraar karta huñ tu meri maghfirat farma aur mujh par woh ehsaan kar jo tune apne Auliya par kiya. Beshak tu ehsaan karne wala, bakhshne wala mehrbaan hai.

[25]. Phir Mimbar-e-Athar ke qareeb du'a maango.

[26]. Phir jannat ki kyaari mein (ya'ni jo jagah Mimbar va Hujra-e-Munawwara ke darmiyaan hai, ise hadees mein jannat ki kyaari farmaya) aakar 2-raka'at Nafl ghair-e-waqt-e-makrooh mein padh kar du'a karo.

[27]. Yunhi masjid shareef ke har sutoon ke paas namaaz padho, du'a maango ke mahal-e-barkaat (barkat naazil hone ki jaghein) haiñ khusoosan baa'z (sutoonon) mein khaas khusoosiyat.

[28]. Jab tak madeenah-e-tayyiba ki haazri naseeb ho, ek saans bekaar na jaane do, zarooriyaat ke siwa aksar waqt masjid shareef mein ba-tahaarat haazir raho, namaaz va tilaawat va durood mein waqt guzaaro, dunya ki baat kisi masjid mein na chahiye na ke yahan.

[29]. Hamesha har masjid mein jaate waqt i'tikaaf ki niyyat karlo, yahan tumhari yaad-dihaani hi ko darwaaze se badhte hi katba (likha hua) milega:

نَوَيْتُ سُنَّتَ الْإِئْتِكَافِ -

Tarjama:- Maine sunnat-e-i'tikaaf ki niyyat ki

(Note:- I'tikaaf ke maa'ne haiñ masjid mein bil-qasd niyyat kar ke thaherna is liye ke zikr-e-ilaahi karoonga).

[30]. Madeena-e-Tayyiba mein rozah naseeb ho khusoosan garmi mein to kya kehna ke is par waa'da-e-shafaa'at hai.

[31]. Yahañ har neki ek ki 50-hazaar likhi jaati hai, lihaaza 'ibaadat mein ziyada koshish karo, khaane peene ki kami zaroor karo aur jahañ tak ho sake tasadduq (saddah) karo khusoosan yahañ waloñ par khusoosan is zamaane mein ke aksar zaroorat-mand haiñ.

[32]. Qur'aan-e-Majeed ka kam se kam ek khatm yahañ aur Hateem-e-Ka'bah-e-Mu'azzamah mein karlo.

[33]. Roza-e-Anwar par nazar 'ibaadat hai jaise Ka'bah-e-Mu'azzamah ya Qur'aan-e-Majeed ka dekhna to adab ke saath uski kasrat karo aur durood-o-salaam 'arz karo.

[34]. Panjgaanah ya kam-az-kam subah shaam Muwaajaha-e-Shareef mein 'arz-e-salaam ke liye haazir ho.

[35]. Shaher mein khwaah shaher se baahar jahañ kahiñ Gumbad-e-Mubaarak par nazar pade, fauran dast-basta udhar muh karke salaam-o-salaam 'arz karo, be-iske hargiz na guzro ke khilaaf-e-adab hai.

[36]. Tark-e-Jama'at bila-'uzr har jagah gunaah hai aur kayi baar ho to sakht haraam va gunaah-e-kabeera aur yahañ to gunaah ke 'alaawa kaisi sakht mahroomi hai, والعياذ بالله تعالى. Saheeh hadees mein hai: **Rasoolullah (ﷺ)** farmate haiñ: "Jise meri masjid mein 40 namaazeiñ faut na hoñ, uske liye dozakh va nifaaq se azaadi likhi jayeñ."

[37]. Hattal-Wasa' (jahañ tak ho sake) koshish karo ke masjid-e-awwal ya'ni **Huzoor-e-Aqdas (ﷺ)** ke zamaane mein jitni thi usme namaaz padho aur uski miqdaar 100 haath tool (lambi) va 100 haath 'arz (chaudi) hai agarche baa'd mein kuch izaafa huwa hai, isme namaaz padhna bhi Masjid-e-Nabwi hi mein padhna hai.

[38].Qabr-e-kareem ko hargiz peeth na karo aur hattal-imkaan namaaz mein bhi aisi jagah na khade ho ke peeth karni pade.

[39].Roza-e-Anwar ka na tawaaf karo, na sajda, na itna jhukna ke ruku' ke baraabar ho. **Rasoolullah** (ﷺ) ki ta'zeem unki itaa'at (farma-bardaari) mein hai.

(Ahl-e-Baqi' Ki Ziyaarat)

[40].Baqi' ki ziyaarat sunnat hai, Roza-e-Aqdas ki ziyaarat karke wahaan jaaye khusoosan Jumu'ah ke din. Is Qabristaan mein qareeb 10-hazaar Sahaaba-e-Kiraam (رضى الله تعالى عنهم) madfoon haiin aur Taaba'een va Taba' Taaba'een va Auliya va 'Ulama aur Sulaha waghairahum ki ginti nahiin. Yahaan jab haazir ho pehle tamaam madfuneen muslimkeen ki ziyaarat ka qasd kare aur yeh padhe:

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِينَ اَنْتُمْ لَنَا سَلَفٌ وَاِنَّا اِنْ شَاءَ اللّٰهُ تَعَالٰى بِكُمْ لَاحِقُونَ اَللّٰهُمَّ اغْفِرْ لَاهْلِ الْبَقِيعِ
بَقِيعِ الْغَرْقَدِ اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُمْ -

Tarjama:- Tum par salaam Aye Qaum-e-Momineen ke ghar waloñ! Tum hamaare peshwa ho aur ham Insha`Allah tumse milne waale haiñ, Aye Allah (عزوجل)! Baqi' waloñ ki maghfirat farma, Aye Allah (عزوجل)! ham ko aur unheñ bakhsh de.

Aur agar kuch aur padhna chahe to yeh padhe:

رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِاَسْتَاذِينَا وَلِاِخْوَانِنَا وَلِاِخْوَاتِنَا وَلِاَوْلَادِنَا وَلِاِحْفَادِنَا وَلِاصْحَابِنَا وَلِاَحْبَابِنَا وَلِمَنْ لَّهٗ حَقٌّ
عَلَيْنَا وَلِمَنْ اَوْصَانَا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ -

Tarjama:- Aye Allah (عزوجل)! ham ko aur hamaare waalidain ko aur ustaadoñ aur bhaaiyoñ aur behnoñ aur hamaari aulaad aur potoñ aur saathiyoñ aur dostoñ ko aur usko jiska ham par haq hai aur jisne hameñ wasiyyat ki aur tamaam momineen va mominaat va muslimkeen va muslimaat ko bakhsh de.

Aur Durood-Shareef va Surah-e-Faatiha va Aayat-ul-Kursi va Qul-huwallaah waghaira jo kuch ho sake padh kar sawaab uska nazar kare, iske baa'd

Baqi'-Shareef mein jo Mazaaraat maa'roof-o-mashhoor hain unki ziyaarat kare. Tamaam Ahl-e-Baqi' mein afzal Ameer-ul-Momineen Sayyiduna 'Usmaan-e-Ghani (رضي الله تعالى عنه) hain, unke mazaar par haazir ho kar salaam 'arz kare:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ثَلَاثَ الْخُلَفَاءِ الرَّاشِدِينَ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْهَجْرَتَيْنِ
السَّلَامُ عَلَيْكَ يَا مُجَهِّزَ جَيْشِ الْعُسْرَةِ بِالنَّقْدِ وَالْعَيْنِ جَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنْ سَائِرِ الْمُسْلِمِينَ وَرَضِيَ اللَّهُ عَنْكَ
وَعَنِ الصَّحَابَةِ أَجْمَعِينَ -

Tarjama:- Aye Ameer-ul-Momineen! Aap par salaam aur Aye Khulafa-e-Raashideen mein teesre Khalifa! Aap par salaam, Aye 2 hijrat karne waale! Aap par salaam, Aye Ghazwa-e-Tabuk ki naqd-o-jins se tayyaari karne waale! Aap par salaam, Allah (عزوجل) aap ko apne Rasool aur tamaam musalmano ki taraf se badla de, aap se aur tamaam Sahaaba se Allah (عزوجل) raazi ho.

[01].Qubba-e-Hazrat-e-Sayyiduna Ibraahim Ibne Sardaar-e-Do-Aa'lam Rasoolullah (ﷺ) :

Aur isi Qubba-Shareef mein in Hazraat-e-Kiraam ke bhi Mazaaraat-e-Tayyiba hain:

- ❖ Hazrat-e-Ruqqayah (Huzoor-e-Akram (ﷺ) ki saahabzaadi)
- ❖ Hazrat-e-'Usmaan Bin Maz'oon (yeh Huzoor-e-Aqdas (ﷺ) ke razaa'ee bhai hain)
- ❖ 'Abdul Rahmaan Bin 'Auf va Saa'd Bin Abi Waqqaas (yeh dono hazraat 'Ashara-e-Mubashshara se hain)
- ❖ Abdullah Bin Mas'ood (nihaayat jaleel-ul-qadr sahaabi khulafa-e-arba' ke baa'd sab se afqa)
- ❖ Khunais Bin Huzaafa Sahmi va
- ❖ As'ad Bin Zaraahah (رضي الله تعالى عنهم اجمعين).

In hazraat ki khidmat mein salaam 'arz kare.

[02].Qubba-e-Hazrat-e-Sayyiduna 'Abbaas (رضي الله عنه) :

Isi Qubba mein:

- ❖ Hazrat Sayyiduna Imaam-e-Hasan Mujtaba va
- ❖ Sar-e-Mubaarak Sayyiduna Imaam-e-Hussain va
- ❖ Imaam-e-Zain-ul-Aabideen va
- ❖ Imaam Muhammad Baaqar va
- ❖ Imaam Ja'far-e-Saadiq (رضي الله تعالى عنهم)

Ke Mazaaraat-e-Tayyibaat haiñ, unpar salaam 'arz kare.

[03].Qubba-e-Azwaaj-e-Mutahharaat:

Hazrat Umm-ul-Momineen Khadija-tul-Kubra (رضي الله تعالى عنها) ka mazaar Makkah-e-Mu'azzamah mein aur

- ❖ Maimoonah (رضي الله تعالى عنها) ka Saraf mein hai.
- ❖ Baqiya tamaam Azwaaj-e-Mukarramaat isi qubba mein haiñ.

(Note:- Ja-Nasheen-e-Huzoor Sadrush Sharee'ah, Huzoor Sayyidi Muhaddis-e-Kabeer Hazrat Allama Ziya-ul-Mustafa Qadiri Amjadi Qibla ke mutaabiq Sayyidatuna Faatima Zahra (رضي الله تعالى عنها) ka mazaar shareef bhi isi qubba mein Hazrat Umm-ul-Momineen Sayyidatuna Aa'isha Siddiqa (رضي الله تعالى عنها) ke paas hai aur yeh tamaam mubaarak Mazaaraat jab Jannatul-Baqi' mein daakhil hote haiñ to baayein jaanib (left-side) haiñ).

[04].Qubba-e-Hazrat-e-'Aqeel Bin Abi Taalib:

Isi mein

- ❖ Sufyaan Bin Haaris Bin 'Abdul Muttalib va
- ❖ Abdullah Bin Ja'far Tayyaar Bhi haiñ

❖ Aur iske qareeb ek qubba hai jisme Huzoor-e-Aqdas (ﷺ) ki 3 aulaadein haiñ.

[05].Qubba-e-Safiyyah (رضی اللہ تعالیٰ عنہا)

Huzoor-e-Anwar (ﷺ) ki phuphi,

[06].Qubba-e-Imaam-e-Maalik (رضی اللہ تعالیٰ عنہ).

[07].Qubba-e-Naafe' Maula Ibn-e-'Umar (رضی اللہ تعالیٰ عنہما).

In hazraat ki ziyaarat se faarigh ho kar Maalik Bin Sinaan va Abu Sa'eed Khudri (رضی اللہ تعالیٰ عنہما) va Ismaa'eel Bin Ja'far-e-Saadiq va Muhammad Bin 'Abdullah Bin Hasan Bin 'Ali (رضی اللہ تعالیٰ عنہم) va Sayyidush Shohada Ameer-e-Hamzah (رضی اللہ تعالیٰ عنہ) ki ziyaarat se musharraf ho.

Baqi' ki ziyaarat kis se shuru' ho, isme ikhtilaaf hai baa'z 'Ulama farmate haiñ ke Ameer-ul-Momineen Hazrat Usmaan-e-Ghani (رضی اللہ تعالیٰ عنہ) se ibtida kare ke yeh sab mein afzal haiñ aur baa'z farmate haiñ ke Hazrat-e-Ibraahim Ibne Rasoolullah (ﷺ) se shuru' kare aur baa'z farmate haiñ ke Qubba Sayyiduna 'Abbaas (رضی اللہ تعالیٰ عنہ) se ibtida ho aur Quba-e-Safiyyah par khatam ke sab se pehle wahi milta hai, to baghair salaam 'arz kiye wahañ se aage na badhe aur yahi aasaan bhi hai.

(Note:- Upar ki bahes se yeh saabit hota hai ke us zamaane mein khaas gumbad waale hujre (mazaar) maujood the aur us waqt ke 'Ulama-e-Kiraam ne unko jaaiz aur buzurg hastiyon ki pehchaan aur taa'zeem ka zariya samjha.

Ab wahaabi hukumat ne Sahaaba-e-Kiraam ke Mazaaraat-e-Muqaddasa ko bulldozer se gira diya hai aur gumbadon ko tod diya hai aur unki qabron se nishaanaat bhi mita diye haiñ taake logon ko ma'loom na ho ke woh kahaan haiñ.

Yeh wahaabi hukumat ka fitna hai aur Rab-Ta'ala aur uske pyaare Rasool (ﷺ) se unki dushmani hai. Har qaum apni ba-barakaat maqaamaat ki hifaazat karti hai, lekin in ghaddaaron ne un muqaddas maqaamaat ko tabaah kiya).

(Quba Shareef Ki Ziyaarat)

[41]. Quba-Shareef ki ziyaarat kare aur masjid shareef mein 2-raka'at namaaz padhe. Tirmizi mein marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Masjid-e-Quba mein namaaz, 'Umrah ki maanind hai."

Aur hadees-e-saheeha se saabit ke **Nabi** (ﷺ) har hafte ko Quba tashreef le jaate kabhi sawaar, kabhi paidal. Is maqaam ki buzurgi mein aur bhi ahaadees hain.

(Uhud Ki Ziyaarat)

[42]. Shohada-e-Uhud Shareef ki ziyaarat kare. Hadees mein hai, ke **Huzoor-e-Aqdas** (ﷺ) har saal ke shuru' mein Quboor-e-Shohada-e-Uhud par aate aur yeh farmate:

“السَّلَامُ عَلَيْكُمْ يَا صَبْرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ”

Aur Koh-e-Uhud ki bhi ziyaarat kare ke saheeh hadees mein farmaya: "Koh-e-Uhud hamein mehboob rakhta hai aur ham use mehboob rakhte hain."

Aur ek riwaayat mein hai ke: "Jab tum haazir ho to uske darakht se kuch khao agar che babool ho."

Behtar yeh hai ke panj-shamba (jume'raat) ke din subah ke waqt jaye aur sab se pehle Hazrat Sayyidush Shohada Hamzah (رضي الله عنه) ke mazaar par haazir ho kar salaam 'arz kare aur 'Abdullah Bin Jahsh va Mus'ab Bin 'Umair (رضي الله تعالى عنهما) par salaam 'arz kare ke ek riwaayat mein hai yeh dono hazrat yahi madfoon hain.

Sayyidush Shohada ki paayin jaanib (qadmon ke taraf) aur sehan-e-masjid mein jo qabr hai, yeh dono Shohada-e-Uhud mein nahi hain.

[43]. Madeenah-e-Tayyiba ke woh Kuyeñ jo **Huzoor** (ﷺ) ki taraf mansoob haiñ ya'ni kisi se wuzu farmaya aur kisi ka paani piya aur kisi mein lu'aab-e-dahan daala. Agar koi jaanne bataane wala mile to unki bhi ziyaarat kare aur unse wuzu kare aur paani piye.

[44]. Agar chaaho to Masjid-e-Nabwi mein haazir raho. Sayyidi Ibn-e-Abi Jamrah (قدس سره) jab haazir-e-huzoor huye, aathon pahar (ya'ni saara din aur raat) baraabar huzoori mein khade rehte. Ek din Baqi' waghaira ziyaarat ka khayaal aaya, phir farmaya (apne aap se): Yeh hai **Allah** (عزوجل) ka darwaaza bheek maangne walon ke liye khula huwa, ise chhod kar kahaañ jaañ.

سرایں جا، سجدہ ایں جا،

بندگی ایں جا، قرار ایں جا

[45]. Waqt-e-Rukhsat Muwaajaha-e-Anwar mein haazir ho aur **Huzoor** (ﷺ) se baar-baar is ne'mat ki 'ataa ka suwaal karo aur tamaam aadaab ke Ka'bah-e-Mu'azzamah se rukhsat mein guzre malhooz rakho aur sacche dil se du'a karo ke Ilaahi! Imaan-o-Sunnat par Madeena-e-Tayyiba mein marna aur Baqi'-e-Paak mein dafan hona naseeb kar.

اللَّهُمَّ ارْزُقْنَا أَمِينَ أَمِينَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
وَصَحْبِهِ وَآبْنِهِ وَحِزْبِهِ أَجْمَعِينَ أَمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Is kitaab ki tasneef Shab-e-Bistum Maah-e-Faakhir Rabi'ul-Aakhir 1337-hijri ko khatam hui aur thode dinoñ baa'd Imaam-e-Ahl-e-Sunnat **Aa'la Hazrat** Qibla (قدس سره الاقدس) ko suna bhi di thi. Faqeer jab Harmain-Tayyibain rawaana hua is risaale ko apne saath rakha tha aur Bombai ke ek hafta qiyaam mein mubayyadah kiya (ya'ni chhapne ke liye tayyaar kiya) magar iski taba' (publish) mein mawaane' (rukaawat) pesh aate gaye, jinki wajah se bahut taakheer hui Khuda ka shukr hai ke ab taba' (print) ho gaya. Maula-Ta'ala musalmanoñ ko is se nafa' pahunche aur un saahiboñ se nihaayat 'ijz (aajizi) ke saath iltija hai ke is faqeer ke liye imaan par sibaat (imaan par qaaim rahne) aur husn-e-khaatima ki du'a farmayein.

Aa'la Hazrat Qibla (قدس سره العزيز) ka risaalah "**Anwarul-Bashaarah**" poora isme shaamil kar diya hai ya'ni mutafarriq taur par mazaameen balke ibaaratein daakhil-e-risaalah haiñ ke awwalan: tabarruk maqsood hai, dom: un alfaaz mein jo khoobiyaan haiñ faqeer se na-mumkin theen lihaaza 'ibaarat bhi na badli.

Faqeer Abul 'Ula Muhammad Amjad 'Ali Aa'zmi

(عفی عنه)

25 Ramazaan-ul-Mubaarak 1341 Hijri